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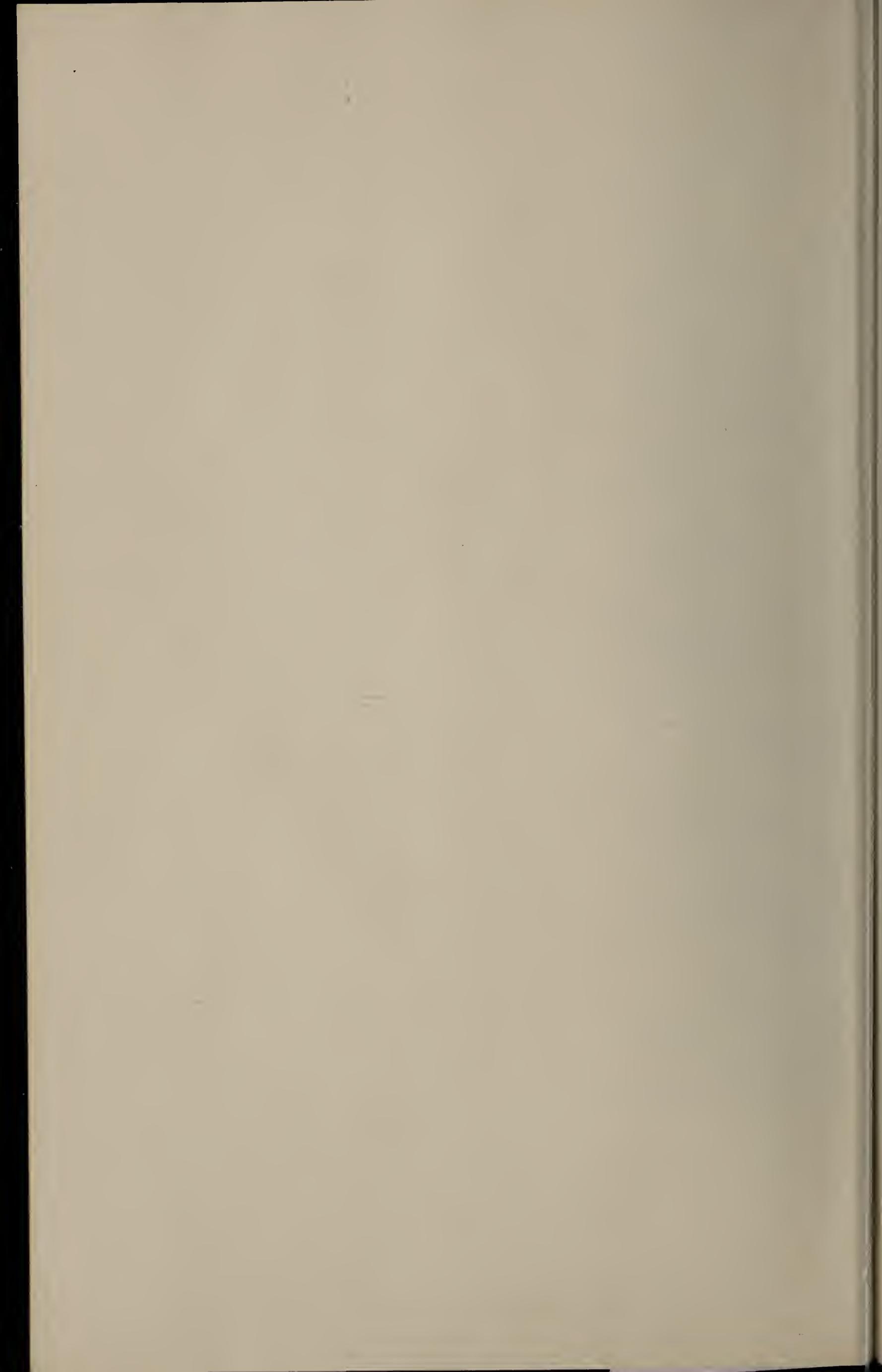
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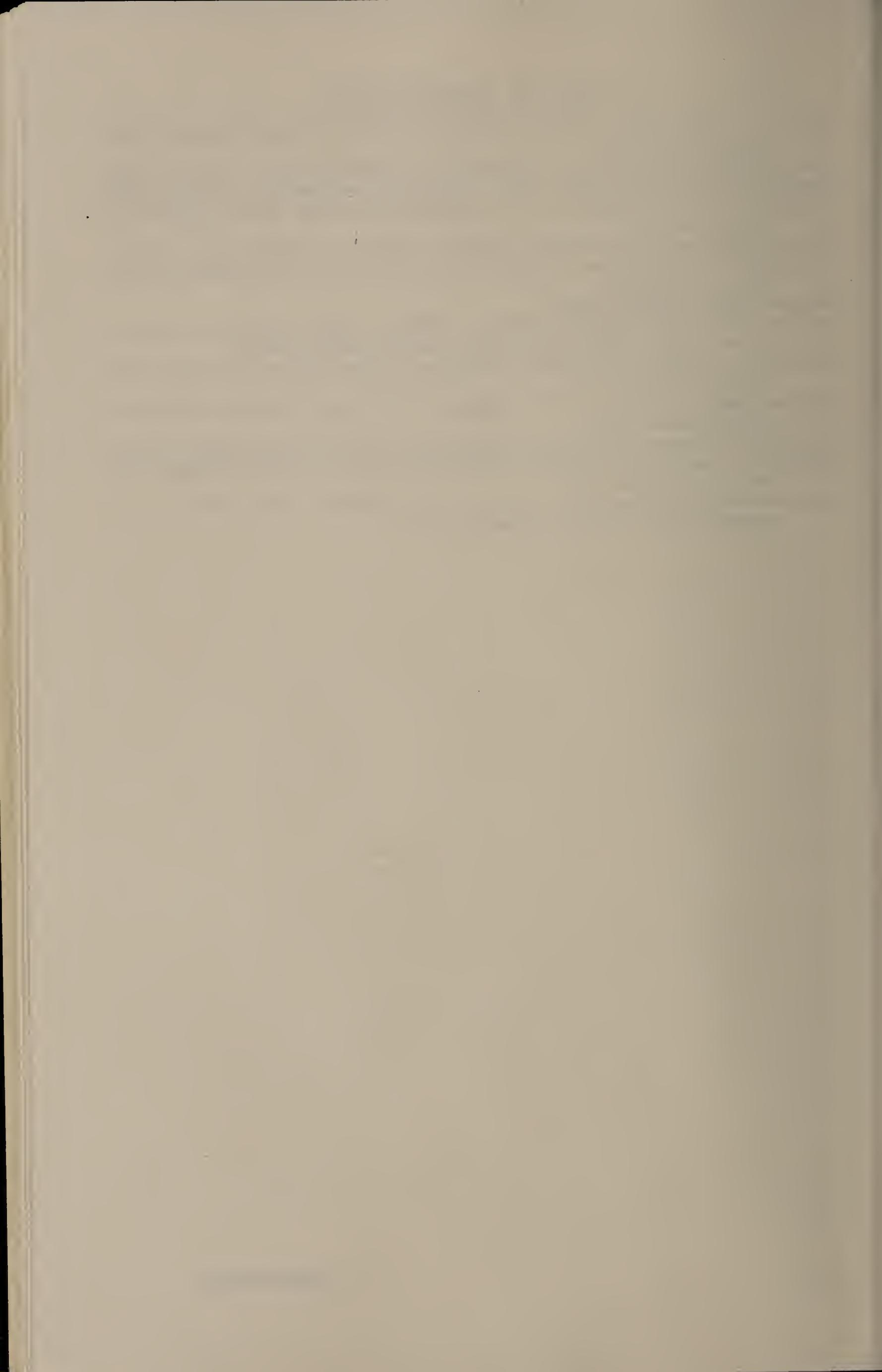
NEW TESTAMENT ABSTRACTS



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PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

304. G. BOUWMAN, "Rudolf Bultmann is uitgestreden," *TijdTheol* 16 (4, '76) 393-414.

Bultmann had strong ties with the liberal theology from which he arose and to which, in regard to scientific method, he always remained faithful. The "modern man" for whom he wished to make the gospel understandable was actually Bultmann himself, an old-style rationalist. But before all else he was a Lutheran and was opposed to every attempt to verify faith with the results of scholarly research. His contributions in the areas of form criticism, the quest for the historical Jesus, and demythologization have been extraordinarily significant but remain open to criticism. He made too little distinction between the laws of spoken language and those of written language, while his distinction between *historisch* and *geschichtlich* proceeds from an outdated, positivistic concept of history. By disconnecting the cross from the life of Jesus, he made questionable the meaning of the cross (example, catalyst, or more?). The suitability of existential philosophy for expressing Christian experience is disputable.—D.J.H.

305. K. M. FISCHER, "Anmerkungen zur Pseudepigraphie im Neuen Testament," *NTStud* 23 (1, '76) 76-81.

From about A.D. 60 to 100 no Christian writing bore the name of its author. Neither comparison with the Jewish and Hellenistic pseudepigraphical practice nor the insights of modern scholars adequately explain this phenomenon. The period was a unique one in which no one possessed the authority to address the whole church in his own name; only an appeal to names like "Paul" could gain a hearing. It was the "period of pseudepigraphy" (which does not imply a value judgment), between the loss of the authority of Paul and the Jerusalem community on the one hand and on the other the consciousness of orthodoxy over against Gnosticism, the break with Judaism, the movement beyond the problem of the delay of the parousia, and the development of church offices.—G.W.M.

306. F. HAHN, "Das biblische Kerygma und die menschliche Existenz. Zum Werk und zur Wirkungsgeschichte Rudolf Bultmanns," *HerdKorr* 30 (12, '76) 630-635.

After sketching Bultmann's scholarly contributions through the years, the article focuses on the controversies surrounding his views on the historical Jesus and his program of existential interpretation. Recent criticism of his theological positions and reception of his work in Catholic theology are also discussed.—D.J.H.

307. T. Y. MULLINS, "New Testament Commission Forms, Especially in Luke-Acts," *JournBibLit* 95 (4, '76) 603-614.

The commission form is common in the NT, and its elements are introduction, confrontation, reaction, commission, protest, reassurance, and conclusion. Of these the confrontation, commission, and reassurance are essential and the rest are optional. After indicating the thirty-seven instances of the form in the NT, the function of specific elements is analyzed in the nine examples that contain all seven elements. The commission form is used most often in Lk-Acts, and six themes are prominent there: the identification of a commission by time or place, the command to rise or a reference to standing, a reference to a vision or dream, a reference to a voice, a reference to an angel,

and a reference to the commissioned person's fear. These appear also in OT examples of the commission, and the proportion of use in the OT, Lk-Acts, and the rest of the NT is such as to suggest that these six themes have a special affinity for the commission form.—M.P.H.

308r. N. PERRIN, *The New Testament. An Introduction* [NTA 19, p. 108].

D. O. VIA, JR., "A Quandary of Contemporary New Testament Scholarship: The Time between the 'Bultmanns,'" *JournRel* 55 (4, '75) 456-461.—Summary of content along with critical observations on the organization and presentation of the material. Special attention is paid to the understanding of myth, the analysis of the surface structures of the texts, and the treatment of the historical Jesus. NT scholarship has made certain advances beyond Bultmann, but "no one else has yet come along to present a conception of the New Testament and of primitive Christianity so penetratingly powerful in its insights and so global in its scope as Bultmann's conception."—D.J.H.

309. E. SCHWEIZER, "Rudolf Bultmann—A Tribute," *AusBibRev* 24 ('76) 2-5.

For Bultmann, the message of the NT is that human beings may live from grace rather than from their own achievements. The genius of his life's work is expressed in the title that he gave to a collection of his theological essays—believing and understanding. While insisting on a historical-critical reading of the text, he was able to understand the text as God's word to people today. The limits of his existential interpretation are due to his assumption that people remain fundamentally the same and to his lack of attention to the fact that all discourse about God must involve speaking in images.—D.J.H.

Interpretation

310. A. DEISSLER, "Der Gewinn der modernen Schriftauslegung für den christlichen Glauben," *IntKathZeit/Communio* 5 (5, '76) 406-414.

On the whole, modern scientific exegesis is a positive force for Christian faith, because it relieves the believer of many useless burdens and places traditional articles of faith in a new light. These two points are illustrated by examples drawn mainly from the OT.—D.J.H.

311. T. F. GLASSON, "The Power of Anti-tradition," *EpworthRev* 4 (1, '77) 85-87.

We cannot make progress in NT study if we assume that the novel answer is always the true one just because it is uncomfortable and that any objections can be swept aside as the vain struggles of the traditionalist. It almost seems that J. A. Bengel's principle, that in textual criticism the harder reading must be preferred, has been given a wider reference. But to take this principle out of its original sphere of reference is monstrous.—D.J.H.

312. A. HAUSER, "Teaching Courses in Bible: The Problem of Defining a Methodological Perspective," *PerspRelStud* 3 (2, '76) 150-168.

The method of higher criticism used in courses in Bible often assumes its own system of dogma that operates within a broad cosmological perspective and predetermines what is important, acceptable, or useful. The method that focuses on the Bible as literature may provide a means of teaching the principles and forms of good literature, but it does

not offer a way in which students will be confronted by the spirit of the biblical texts. Rather, students must be made aware of the radicalness of the "either-or" claim made by the biblical writers and of the gulf existing between the cosmology of the Scriptures and the scientifically oriented cosmology of the present. What is needed most of all is fairness, the ability and willingness to listen to an earlier age without automatically modulating its message to suit our times.—D.J.H.

313. J. KEALY, "The Irrelevance of the Bible," *AfricEcclRev* 18 (6, '76) 348-354.

The Bible must be read as written in and for particular historical situations, as limited in scientific matters, as taking over a thousand years to develop, as speaking to a living community (its incarnational dimension), and as describing people like ourselves. It is relevant to the extent that one goes and does in like manner.—D.J.H.

314. R. KIEFFER, "Was heisst das, einen Text zu kommentieren?" *BibZeit* 20 (2, '76) 212-216.

Observations on commenting upon a text: (1) The text commented upon is the text as read and experienced by the commentator. (2) The text produced by the commentator is a new text in itself. (3) The structure of the commentary should shed light on the structure of the text itself. (4) The commentary should lead to a better understanding of the text and not be concerned with too many hypotheses about the text. (5) Commentators must be conscious of the epistemological level on which their commentaries stand in relation to the text.—D.J.H.

315. H. LINDNER, "Widerspruch oder Vermittlung? Zum Gespräch mit G. Maier und P. Stuhlmacher über eine biblische Hermeneutik," *TheolBeitr* 7 (5, '76) 185-197.

The hermeneutical discussions recently presented by P. Stuhlmacher ("Erwägungen zur Einheit der biblischen Theologie," *ZeitTheolKirch* 67 [1970] 417-436) and G. Maier (*Das Ende der historisch-kritischen Methode*, 1974) are examined point by point. Stuhlmacher believes that the historical-critical method should be integrated into biblical exegesis, while Maier rejects it. Strong objections are raised to Stuhlmacher's position that the exegete should adopt the contemporary viewpoint (e.g. on history and reality). This could mean that yesterday the rationalism of F. C. Baur and R. Bultmann was theologically legitimate, but today it is not. Regarding inspiration, Stuhlmacher emphasizes the spiritual element or content in the Bible but rejects verbal inspiration, which Maier defends, arguing that revelation has come to us in this form. A synthesis has not been reached. One cannot be a pupil of the Bible and a rationalist; nor can one meet the problems of historical criticism merely by thinking along biblical lines.—J.J.C.

316. C. F. D. MOULE, "'Through Jesus Christ our Lord': Some Questions about the Use of Scripture," *Theology* 80 (673, '77) 30-36.

The primary function of the Scriptures is to bring people to a point at which they may find access to God through Jesus Christ. This hermeneutical task is made possible by the continuities in human motives, emotions, and personal relations together with the fact of the constantly present risen Lord.—D.J.H.

317. H. RIEDLINGER, "Buchstabe und Geist. Vom Weg der geistlichen Schriftauslegung in der Kirche," *IntKathZeit/Communio* 5 (5, '76) 393-405.

An investigation of the relation between the literal and spiritual interpretations of

Scripture in the practice of ancient Israel and the early church, the church in the patristic period and the Middle Ages, and the church up to the present. The literal and spiritual senses must be distinguished because natural knowledge and supernatural faith are not the same. But spiritual interpretation must take its rise from the literal sense and remain bound to it even in its freest development. Only if exegesis tends toward spiritual interpretation and dogmatic theology is carried out in close connection with exegesis, is it possible to achieve the proper relationship between letter and spirit.—D.J.H.

318. H. U. von BALTHASAR, "Exegese und Dogmatik," *IntKathZeit/Communio* 5 (5, '76) 385-392.

Behind all the post-Easter descriptions of Jesus in the NT stands the hard core of historical fact that Jesus was crucified under Pontius Pilate because he claimed to interpret God's will and to forgive sins. In exploring this truth, exegesis and theology need one another. Although it may seem to have been dethroned by exegesis and deeply embarrassed by it on many points, dogmatic theology has been freed from concern with many false problems through exegesis and has been brought back to its true object.—D.J.H.

Textual Criticism

319. A. A. BELL, JR., "Jerome's Role in the Translation of the Vulgate New Testament," *NTStud* 23 (2, '77) 230-233.

A. W. Argyle's suggestion that Jerome was probably not solely responsible for the Vulgate translation of the NT [§ 20-715] overlooks Jerome's enormous capacity for work and his oft lamented lack of competent help. Two years spent translating the Gospels seems almost a leisurely pace for Jerome. Statistical word studies, though often a valuable aid in determining authorship, are not conclusive by themselves.—D.J.H.

320. M. BLACK, "The United Bible Societies' Greek New Testament Evaluated—A Reply," *BibTrans* 28 (1, '77) 116-120.

A reply to J. K. Elliott's criticisms of *The Greek New Testament* [§§ 18-766r; 20-18r-19r]. The UBS text aims to recover the variations that are meaningful for the translation and dissemination of Scripture, and it is doubtful whether the inclusion of many more variants would have been significant for translators. Furthermore, as experience showed, the more restricted the selection of meaningful variants in the apparatus, the more necessary did the fullest possible attestation for or against a reading become. Finally, the Hortian type of text is the best available and accessible form of the ancient text of the NT. To depart from it and produce an eclectic text may well end in the fabrication of a mosaic of arbitrary readings.—D.J.H.

321. E. G. EDWARDS, "On Using the Textual Apparatus of the UBS Greek New Testament," *BibTrans* 28 (1, '77) 121-142.

The very fact that *The Greek New Testament* incorporates a text-critical apparatus is proof of the United Bible Societies' conviction that a translator should be involved in textual criticism. In order to evaluate the individual readings in terms of their relation to each other, one must become acquainted with certain known scribal habits and paleographic factors. In order to evaluate a reading in terms of its meaning, one must understand the context from which it comes, not only its immediate one but also its larger ones. In order to evaluate the credibility of a reading as supported by certain

manuscripts, one must become knowledgeable about the general reputation of individual manuscripts and about their relationship to each other. Analysis of variants in 1 Cor 9:20; Rom 8:2; Lk 23:34; and Acts 12:25 demonstrates how the three factors of scribe, author, and manuscripts come into play in the making of any text-critical decision.—D.J.H.

322. I. A. MOIR, "Tischendorf and the Codex Sinaiticus," *NTStud* 23 (1, '76) 108-115.

The centenary of the death of C. Tischendorf (1975) prompts a survey of his work in three areas: his literary output, his editions of the NT, and the Codex Sinaiticus.—G.W.M.

323. R. SCHNACKENBURG, "Die Bedeutung der Vetus-Latina-Forschung für Wissenschaft und Geistesleben," *ErbAuf* 52 (5, '76) 327-338.

The significance of research on the Vetus Latina is explored with reference to its contributions to biblical scholarship (especially textual criticism), understanding the writings of the Fathers of the church, Latin philology, history and the development of culture, and the life of the spirit today.—D.J.H.

Textual Criticism, §§ 21-365, 403, 524.

Biblical Philology and Translation

324. C. H. DODD, "New Testament Translation Problems II," *BibTrans* 28 (1, '77) 101-116. [See § 21-19.]

(1) Since *theos* was used in pagan and Jewish Greek to refer to a generalized idea of the divine, the phrase *theos ēn ho logos* in Jn 1:1 is best translated as "what God was the Word was." (2) The terms *eudokein* and *eudokia* in the NT convey in one way or another the idea of choice, decision, or acceptance. In Mk 1:11 and Lk 2:14 the notion of divine favor must be made clear. (3) The contrast between *gramma* and *pneuma* in 2 Cor 3:6 is not between the literal and spiritual interpretations of the OT. Rather, the old covenant based on written commandments has been superseded by the new covenant based on the Spirit, which is the mode of Christ's indwelling in his church. (4) There is no parallel to the phrase *mias gynaikos anēr* (1 Tim 3:2, 12; Tit 1:6) that would enable us to say with confidence whether its converse would be simultaneous polygamy or successive marriages.—D.J.H.

325. E. FRY, "Translating 'glory' in the New Testament," *BibTrans* 27 (4, '76) 422-427.

There are three main components or aspects of the meaning of *doxa* as used in the NT to refer to the glory of God or the glory of Christ: brightness or splendor, great power and strength, and majesty and honor. The term is also used with respect to praise and honor, the goal of Christian life, heaven, and appearance and beauty. *Doxa* covers such a wide range of meaning that in most languages a number of different equivalents must be used for it.—D.J.H.

326. F. GRYGLEWICZ, "Dziewictwo w greckiej terminologii biblijnej (Die Jungfräulichkeit in der griechischen Bibelterminologie)," *Rocznik Teologiczny* 22 (1, '75) 25-37.

Of six Greek words that describe virgins/virginity (and apply only to women), the Septuagint translators deemed only *parthenos* to be appropriate, even if at times too

general, for its purposes. The LXX uses *parthenos* as a general designation for young women, as a specific designation for virgins, and in Isa 7:14 to describe the future mother of Emmanuel. The NT authors utilized *parthenos* with the same meanings as the LXX but went farther by introducing the words *eunouchos* and *eunouchizein* to describe male virgins. Paul applies *parthenos* to both men and women, while John applies *parthenos* to men alone (Rev 14:4).—J.P.

327. R. G. HOERBER, "The Greek of the New Testament: Some Theological Implications," *Concordia Journal* [St. Louis] 2 (6, '76) 251-256.

The Greek of the NT should be studied as being on the level of literary and conversational Greek in which many rules of classical syntax still apply (as in Polybius). The theological implications of basic rules of classical Greek on the use of the article, tenses and moods, and gender are illustrated with reference to specific NT texts.—D.J.H.

328. M. LOWE, "Who were the *IOUDAIOI*?" *NovTest* 18 (2, '76) 101-130.

(1) In the NT period the primary meaning of *Ioudaioi* was geographical (in a sense that might be broad or narrow according to speaker and context). In addition, among Gentiles and Diaspora Jews the word had already a secondary religious meaning, whereas Palestinian Jews used *Israēl* as a self-designation. (2) An examination of all the occurrences of *Ioudaioi* in the four Gospels leads to these conclusions: The phrases *basileus/archōn tōn Ioudaiōn* should be rendered "king/ruler of Judea (or Judeans)," and the phrase *heortē/pascha/katharismos/paraskeuē tōn Ioudaiōn* as "Judean feast/Passover/rites of purification/day of preparation." Otherwise *Ioudaios* should simply be translated "Judean" except at Lk 7:3; Jn 4:9 (twice), 22; and possibly 18:20. In the latter cases one can either translate "Jew" or else translate "Judean" and add a footnote (as is needed with *Ioudaia* at Lk 6:17; 7:17; 23:5). (3) The greater incidence of *Ioudaioi* meaning "Jews in general" in the rest of the NT reflects the Diaspora setting of the documents. Most instances occur in Acts, which may reflect the flexibility already found in Lk.—D.J.H.

329. G. F. SNYDER, "The *Tob spruch* in the New Testament," *NTStud* 23 (1, '76) 117-120.

The form "better . . . than" has long been noted in the OT but never analyzed in the NT. A study of NT occurrences yields the following conclusions: (1) the introductory terms are *sympherei*, *kalon*, *kreitton* and *lysitelei*; (2) frequently its application to a generalized person is indicated by a personal pronoun in the dative; (3) the protasis contains an exaggeration; (4) the connective particle is *ē* or *kai mē*; (5) the apodosis contains an admonition that frequently has eschatological or apocalyptic elements; (6) the tense is always present except when the protasis expresses a condition contrary to fact.—G.W.M.

330. P.-M. BOGAERT, "La Bible en français. Réflexions sur l'histoire et l'actualité," *RevThéolLouv* 7 (3, '76) 337-353.

After reviewing some recent events in the history of the Bible in the French-speaking world (the 1968 directives regarding interconfessional cooperation, the completion of *Traduction œcuménique de la Bible* in 1975, the abundance of translations now

available), the article situates certain features of recent translations (the order of books in the OT and the place of the deuterocanonical writings, tradition and innovation in language) in the framework of that history. TOB's sensitivity to the relation between the Scriptures and the theological traditions of the churches makes its appearance a particularly important event.—D.J.H.

331. H. RITT, "Biblische 'Übersetzungskritik'. Linguistische Perspektiven zur deutschen Einheitsübersetzung der Heiligen Schrift," *BibZeit* 20 (2, '76) 161-179.

After discussing the problem of criticizing translations in general and the German *Einheitsübersetzung* in particular, the article examines the place of translation in the process of linguistic communication and explores the implications of this for lexicology and the presentation of a text. The concluding section deals with the most important criteria for judging translations of the Bible—scientific reliability and effective communication—with reference to the *Einheitsübersetzung*.—D.J.H.

332. J. H. SMYLIE, "The Woman's Bible and the Spiritual Crisis," *Soundings* [Nashville, TN] 59 (3, '76) 305-328.

The Woman's Bible (1895, 1898), which was produced by E. C. Stanton and her committee, is a collection of passages from the Bible about women and about attitudes toward women followed by commentaries of various lengths on these passages. The article explores its context in the spiritual crisis through which evangelical Protestants in America were passing during the 1890's, its aim of showing that the Bible supported the woman's movement, its critical and theological positions, and its significance as a historical document.—D.J.H.

Bulletins

333. X. LÉON-DUFOUR, "Bulletin d'exégèse du Nouveau Testament," *RechSciRel* 64 (3, '76) 413-457.

Descriptions and evaluations of 33 recently published books (in various languages) are presented under these headings: general works (seven items), Synoptic Gospels (fifteen items), and Johannine studies (eleven items).—D.J.H.

334. G. W. MACRAE, "'Unless Some Man Show Me': Books on the Bible, 1976," *America* [New York] 135 (17, '76) 375-385.

Descriptions and evaluations of forty recently published books (all in English) on various aspects of biblical research.—D.J.H.

335. R. P. MARTIN, "Review of theological journals, 1975," *Themelios* 2 (1, '76) 22-28.

A survey of periodical articles published in English in 1975 that appear to be intrinsically important and carry forward the discussion to a new plateau of consideration. The material is presented under these headings: OT, NT (Gospels, Paul), biblical theology, and church history and general theology.—D.J.H.

336. D. SENIOR, "The New Testament in Review. The Biblical Writer as 'Theologian,'" *BibToday* 86 ('76) 972-976.

A bulletin of sixteen recently published books (all in English) that deal with the biblical writers as theologians, current issues and biblical theology, the Evangelists, and other matters.—D.J.H.

337. D. SENIOR, "The New Testament in Review," *BibToday* 88 ('77) 1104-9.

A bulletin of recently published books (all in English) on the Bible and worship, Christology, and individual NT authors or books. *The Interpreter's Dictionary of the Bible. Supplementary Volume* (1976) is also discussed.—D.J.H.

GOSPELS—ACTS *Gospels (General)*

338. A. DI MARCO, "Der Chiasmus in der Bibel, 3. Teil," *LingBib* 39 ('76) 37-85.

The previous articles on chiasmus in the OT appeared in *LingBib* 36 ('75) 21-97; 37 ('76) 49-68. Using N. W. Lund's *Chiasmus in the New Testament* (1942) as a starting point, the article reviews scholarly research on chiastic patterns in the structure of the Gospels and in particular Gospel passages. [To be continued.]—D.J.H.

339. J. HEBDA, "Cud – znak i wydarzenie (Miracle – signe et événement)," *ZycieMyśl* 26 (7-8, '76) 38-41.

This article comments on the Polish translation of an article by X. Léon-Dufour [§ 20-742], which precedes it. Léon-Dufour's position that miracles do not surpass nature but rather highlight and reinforce the abiding meaning of the laws of nature is judged to be insufficient. This cannot explain the resurrection of Christ, the basis of Christian faith. The miracles are historical facts constituting in themselves an invitation addressed to people to believe in God and in Christ. In interpreting the miracles one should avoid all subjective and individualistic viewpoints.—J.P.

Jesus

340. D. CAIRNS, "The Motives and Scope of Historical Inquiry about Jesus," *Scot JournTheol* 29 (4, '76) 335-355.

M. Kähler's epistemological and dogmatic objections to a historical quest of Jesus, while valid against the first quest, leave open the possibility and legitimacy of a quest that does not claim to go beyond a certain depth of reality in Jesus or to act as a rival basis for faith over against the kerygma. R. Bultmann did not slam the door shut against a revised and methodically improved quest whose scope was strictly limited to existentialist ways of thinking and in which all thought of legitimization was excluded from its motives. The task of the historical quest is to determine how much of Jesus can be known by the use of historical-critical methods on the sources, methods that do not include the insights given to faith alone. Indeed, faith may benefit from such an inquiry, since it is not clearly marked out in advance where the actual boundaries of historical study and of faith lie.—D.J.H.

341. W. D. DAVIES, "From Schweitzer to Scholem: Reflections on Sabbatai Svi," *JournBibLit* 95 (4, '76) 529-558.

An attempt to show what G. Scholem's *Sabbatai Svi* (1957 Hebrew, 1973 English) offers the student of the NT regarding the nature of Judaism, messianism, and early Christianity. (1) Sabbatai Svi's claims to divinity did not signify or imply any departure from Judaism, nor did they involve the emergence of a new religion. (2) Sabbatianism shows that messianic movements are always likely to have presented certain constants. Among the secondary characteristics are religious enthusiasm, miracles, the nature and

activity of the messiah (e.g. hidden, suffering, without an army), overcoming death, significant interpreters, and little interest in the history and character of the messiah. The primary phenomena are radical confrontation with the established order so that faith in the messiah becomes crucial and ability to convey the living experience of redemption to many people in various places. (3) Whereas in Sabbatianism there was a decisive conceptual framework or myth in the dominant Lurianic Qabbala, the conceptual background in early Christianity appears to have been far more complex and varied. Furthermore, the constructive constraint of Christ's ministry in early Christianity stands markedly over against the negative, distorting, and ultimately nihilistic influence of Sabbatai in Sabbatianism.—D.J.H.

342. R. T. FRANCE, "Old Testament Prophecy and the Future of Israel: A Study of the Teaching of Jesus," *TynBull* 26 ('75) 53-78.

An examination of Jesus' teaching as seen in the Synoptic Gospels on the subject of OT prophecy and the future of Israel. Jesus spoke consistently of his own ministry, not of some unconnected future event, as the locus of fulfillment for OT hopes. He warned his Jewish contemporaries that their constant rebellion culminating in their failure to respond to his message would entail their imminent punishment in the destruction of Jerusalem and its Temple. He saw this as the final loss of the Jews' privileged status as the people of God and looked forward to a kingdom of God in which Jew and Gentile would share. His use of OT Israel-language suggests that he regarded himself and derivatively his disciples as the godly remnant, the true Israel to whom God's OT promises applied, including even those speaking of a restoration of Israel from exile. There is no warrant in his teaching to look for a future for the Jewish nation as a political entity.—D.J.H.

343. D. HILL, "Is the Search for the Historical Jesus Religiously Irrelevant?" *ExpTimes* 88 (3, '76) 82-85.

R. Holloway's statement in *New Vision of Glory* (1974) pp. 112-113 regarding the religious irrelevancy of the search for the historical Jesus is open to serious criticism. "We cannot safely by-pass the question whether Jesus made claims for himself or whether they were made about him by the Church. We have to ask if the claims made about Jesus are valid interpretations of his significance, and consequently we cannot opt out of the debate about the authenticity of what is said about Jesus in the gospels."—D.J.H.

344. M. HUBAUT, "Jésus et la Loi de Moïse," *RevThéolLouv* 7 (4, '76) 401-425.

The reasons for the crisis in Judaism of the first century A.D. are to be sought in the progressive penetration over four centuries of Hellenistic culture and in Roman domination. Paradoxically, the infancy narratives preserve authentic details of Jewish observance and education, while the accounts of Jesus' public life are suspect for having eliminated such items. At the time of Jesus the oral tradition of the Law was still *in fieri*. Jesus' attitude toward Pharisaic traditions was that they were supernumerary and constituted an obstacle to his mission, which was to help everyone to do the will of God. This, in the final analysis, was also his attitude toward the prescriptions of the Torah, but historical inquiry shows that Jesus was essentially faithful to the Law. Contradictory attitudes persist throughout the Gospels, and they can be best explained by supposing an evolution in Jesus' thought. Such a hypothesis of a discernible evolution in Jesus' attitude can explain the circumstances of his death.—S.B.M.

345. H. KAHLEFELD, "Jesus as a Therapist," *Concilium* 99 ('74-'76) 111-117.

It is not out of place to speak of Jesus' therapeutic action in regard to those individuals who were freed from deep-seated obstacles that prevented them from having an open, trusting relationship with God. The closeness to God enjoyed by these people established a firm tie to the initiating will of God and set in motion an atmosphere in which harmony with and disloyalty to God were each experienced as pleasant or harmful.—D.J.H.

346. W. G. KÜMMEL, "Ein Jahrzehnt Jesusforschung (1965-1975). II. Nichtwissenschaftliche und wissenschaftliche Gesamtdarstellungen; III. Die Lehre Jesu (einschliesslich der Arbeiten über Einzeltexte)," *TheolRund* 41 (3, '76) 197-258, (4, '76) 295-363. [See § 20-746.]

The second installment describes and evaluates fifty books and articles on Jesus published in various languages during the last decade. These items are synthetic presentations either according to the principles of scientific biblical criticism or according to some other standards. The third installment comments on seventy scholarly works that focus on the teaching of Jesus. While many of these studies are comprehensive investigations, some treatments of specific texts or particular issues are included. [To be continued.]—D.J.H.

347. M. LIMBECK, "Rückfrage nach Jesus—Ein Literaturbericht. Teil I," *BibKirch* 31 (4, '76) 127-132.

After exploring the problems, possibilities, and necessity of the quest for Jesus with the aid of articles from *Rückfrage nach Jesus* (ed. K. Kertelge, 1974), the article presents summaries and evaluations of eleven recently published books (all in German, though some are translations) on Jesus. [To be continued.]—D.J.H.

348r. M. MACHOVEČ, *A Marxist Looks at Jesus* [NTA 21, p. 88].

F. KERR, "A Marxist's Jesus," *NewBlackfr* 57 (678, '76) 505-511.—One of the advantages that M has over K. Kautsky is clearly the ability to make use of modern techniques of biblical exegesis, though the recent wave of studies on Q might have saved him from confusion regarding the nature of that document. The stress on what Jesus was and what he said is an admirable counterblast to the ignorance of the historical Jesus that is professed so often today. In the end M remains an Arian and an atheist, but his version of the story of Jesus is more than the celebration of the beauty of a great personality.—D.J.H.

349. J. P. MACKEY, "The Faith of the Historical Jesus," *Horizons* 3 (2, '76) 155-174.

The faith of Jesus (subjective genitive) was his acknowledgement of God's nearness to and in all things great and small. His mission was to communicate that faith to others. Those with whom he succeeded would have to say that they had the faith of Jesus. Since it was Jesus who inspired this faith in them, they would have to say simultaneously that they had faith in Jesus ("the faith of Jesus" as objective genitive). The preacher had to become the preached.—D.J.H.

350. M. MÜLLER, "Der Jesus der Historiker, der historische Jesus und die Christusverkündigung der Kirche," *KerDog* 22 (4, '76) 277-298.

G. E. Lessing's great gulf between the necessary truths of reason (as found e.g. in the

religion of Jesus) and the relative truths of history was bridged in different ways and to varying degrees by two Danish scholars, N. F. S. Grundtvig and S. Kierkegaard. Grundtvig distinguished between "true (or genuine) Christianity" and the "truth of Christianity," the former being accessible to historical-critical investigation of origins, and the latter only to faith. Grundtvig differed from Lessing, however, in arguing that this faith was itself mediated historically through the apostolic tradition that lived on in the church. Kierkegaard appealed instead to a holy history (distinct from empirical history) and to the concept of contemporaneity. By faith, the Christian becomes Jesus' contemporary. As Kierkegaard anticipated dialectical theology, so Grundtvig prepared the way for the form-critical school. Their contributions support the thesis that the question of the historical Jesus is ultimately a Christological one. Three NT stories (the Emmaus incident, the appearance to Thomas, and the conversion of Paul) make it clear that only from the perspective of an encounter with the Risen One is it possible to understand the Jesus of history.—J.R.M.

351r. N. PERRIN, *Jesus and the Language of the Kingdom* [NTA 20, p. 365].

J. D. CROSSAN, "Literary Criticism and Biblical Hermeneutics," *JournRel* 57 (1, '77) 76-80.—This book is an excellent review of a major turning point in NT studies concerning historical Jesus research, parables criticism, and biblical hermeneutics in general. The introductory chapter is more important than its length might indicate because P outlines there how the historical problem of Jesus has become for him a hermeneutical one and what such a transition means for the purpose of the book. A distinction between (tensive) sign/symbol and (steno) interpretation might have helped to resolve the terminological problems of the second chapter. The chapter on the parables of Jesus in recent research ignores the important work of E. Güttgemanns and his "generative poetics" group.—D.J.H.

352. L. H. SILBERMAN, "Apocalyptic Revisited: Reflections on the Thought of Albert Schweitzer," *JournAmAcadRel* 44 (3, '76) 489-501.

Schweitzer made it abundantly clear that the eschatological consciousness of Jesus found its expression in apocalyptic imagery. For him, the synthesis of the old prophetic eschatology and that of Daniel finally occurred in the thought of Jesus. His understanding of eschatology-apocalyptic as waiting was basically correct, but he misunderstood its implications. The movement from human stasis to human action following divine intervention—however it is described—implies not the end but the renewal of history. Rather than being a- or anti-historical, apocalyptic is the hope for a return to history, suspended by the temporary absence of one of the actors—not God but the community of men and women.—D.J.H.

Jesus, §§ 21-581, 583, 585.

Passion and Death

353. F. CHENDERLIN, "Distributed Observance of the Passover – A Preliminary Test of the Hypothesis," *Biblica* 57 (1, '76) 1-24.

A testing of the hypothesis of distributed observance of Passover in Jesus' time [§ 20-751] by an analysis of the principal chronological indications in the passion accounts. The hypothesis avoids a number of pitfalls that embarrass other theories, e.g. the rejection of the statement in Mk 14:12 that the disciples prepared the pasch on the first

day of unleavened bread, the reading of "preparation day" in Jn 19:42 against the usage of the Synoptics and without reference to the very common use of "the Passover" to signify the eight-day period, the supposition that the Jews would have engaged in so much nonreligious activity on a day so clearly marked in the Law as a day of rest, and the long interval between the supper and the crucifixion assumed in A. Jaubert's hypothesis. The "distributed observance" hypothesis would allow for the crucifixion on the day immediately after the supper and for the agreement between Jn and the Synoptics on the time of the crucifixion. If Christ died on Friday the 16th, Passover week that year began on Wednesday, not Thursday, presuming that we take the 14th of Nisan as the first day of the period.—D.J.H.

354. E. RIVKIN, "Beth Din, Boulé, Sanhedrin: A Tragedy of Errors," *HebUnCollAnn* 46 ('75) 181-199.

Josephus used the term "sanhedrin" in a highly generalized way to describe a council convened on occasion by a ruler or one in authority to carry through some political purpose. Analysis of *Ant.* 20:197, 199-203, and 216-218 reveals that the convening of a sanhedrin was legal only when authorized by the appropriate Roman official. The passion narratives of the Gospels and the trial scenes of Acts agree with Josephus in his notion of what a sanhedrin was. The incorrect labeling of the tractate "Beth Din" as "Sanhedrin" set the stage for a tragedy of errors. A critical analysis of the Beth Din texts allows for no connection between the sanhedrin that tried Jesus and the Beth Din system. The latter was established during the early Hasmonean period to promulgate laws not found in the Torah and was modelled along the lines of the Roman senate, going so far as to call itself *bouleutērion*. The Beth Din in Jesus' day was called a *boulē*, not a *synedrion*. Jesus' fate was sealed by a sanhedrin on political grounds.—D.J.H.

Passion and Death, § 21-577.

The Resurrection

355. H. JACKSON, "The Resurrection Belief of the Earliest Church: A Response to the Failure of Prophecy?" *JournRel* 55 (4, '75) 415-425.

Perhaps the origins of the resurrection belief are to be found in the failure of prophecy. The disciples of Jesus experienced an acute conflict of cognitions as a result of the crucifixion of their leader. They had committed themselves to a belief in Jesus as one who had a special role in the imminent arrival of the kingdom of God. The crucifixion made a mockery of their beliefs and their hopes. Rather than abandon faith in Jesus, they modified the cognition regarding his death. The belief in the resurrection was the result.—D.J.H.

Synoptics

356. W. A. BEARDSLEE, "Parable Interpretation and the World Disclosed by the Parable," *PerspRelStud* 3 (2, '76) 123-139.

The history of parable research reflects a progressive reduction of the world as we move from the cosmos of the Christian story (allegorical interpreters) through the world of moral principles (A. Jülicher) to the existentialist act of decision (R. Bultmann, J. D. Crossan). But recent interpreters have not adequately distinguished between "the shattering of cultural security" and "the reduction of world." Shaking up our world is a major function of the parables, but that is not the same as destroying the world as the

context in which the parable is heard. If we bring to the hearing of the parables a vision of a social world constituted by continuing interpersonal existences, that world will recover after the dislocation of the world by the parable.—D.J.H.

357. F. CASÁ, "Parábolas y catequesis," *RevistBib* 38 (2, '76) 97-111.

An analysis of the stages of development of the Synoptic parables shows how they evolved from proclamation of the kingdom of God to moral norm. The article examines the catechetical value of the parables, citing St. Augustine's interpretation of the Good Samaritan as an example. Then it treats the literary genre of the parable, situating it within the sapiential and prophetic literature of the OT, which raises the question of the authenticity of the parables. Here Mk 4:19 and its explanation in 4:13-20 are used as an illustration. The article concludes with a classification of the parables, identifying those that go back to Jesus, those expanded by the community, and those that are the fruit of the community's reflection.—S.B.M.

358. A. FEUILLET, "Évangiles synoptiques. Vue d'ensemble sur l'histoire de leur exégèse," *EspVie* 86 (48, '76) 641-646.

Explanations and critical evaluations of the methods of source criticism (especially as applied to the Synoptic problem), form criticism, redaction criticism, and structural analysis.—D.J.H.

359. U. HEDINGER, "Jesus und die Volksmenge. Kritik der Qualifizierung der óchloi in der Evangelienauslegung," *TheolZeit* 32 (4, '76) 201-206.

In the Gospels, the crowd(s) (*ochlos, ochloi*) are the little ones, the downtrodden, the poor in a social and/or religious sense. These persons strongly supported Jesus (Mk 14:2) and do not deserve a blanket condemnation such as Mt 27:25 (cf. Lk 23:34). Those who called out for Jesus' death (Mk 15:13) probably represented the mob element among the people under the influence of the Jewish leaders. Many authors do not sufficiently appreciate the sympathy that Jesus manifested toward the crowds (Mt 9:36) and his sharing of their legitimate longing for justice and true freedom (Mk 10:42). Perhaps in the Third World, Christianity may discover anew how close Jesus was to the crowds.—J.J.C.

360. J. C. LITTLE, "Parable Research in the Twentieth Century: II. The Contribution of J. Jeremias," *ExpTimes* 88 (2, '76) 40-44. [See § 21-65.]

Jeremias's contributions have been greatest in the areas of the transition of the parables from Jesus to our Gospels and of the content of Jesus' original eschatological preaching. While the value of translating the parables back into Aramaic and the appeal to *Gospel of Thomas* as an independent tradition are open to serious questioning, most scholars would agree with Jeremias's conclusions about the main themes that the parables served in Jesus' ministry and about their implicit Christology.—D.J.H.

361. J. C. LITTLE, "Parable Research in the Twentieth Century. III. Developments since J. Jeremias," *ExpTimes* 88 (3, '76) 71-75. [See preceding abstract.]

Attention is given to three areas in which there have been considerable developments since Jeremias's work: allegorization, the new hermeneutic, and redaction criticism. The essential criterion by which the parable is to be distinguished from allegory is that its

many elements relate first of all to each other within the parable. The new hermeneutic has offered a provocative demonstration of the way in which the aesthetic form of the parable is uniquely suited to its permanent function of inviting participation in Jesus' understanding of existence under God. The clarification of the manner and extent of the Evangelists' creativity in redaction criticism has provided a major challenge to Jeremias's historical-critical analysis of the parables.—D.J.H.

362. T. R. W. LONGSTAFF, "A Critical Note in Response to J. C. O'Neill," *NTStud* 23 (1, '76) 116-117.

O'Neill's argument [§ 19-928] about the Griesbach hypothesis requires re-evaluation in light of Arrian's statement about his method in writing about Alexander and in light of E. P. Sanders's description of how Mark may have conflated Mt and Lk (*The Tendencies of the Synoptic Tradition*, 1969).—G.W.M.

363. H. K. MCARTHUR, "The Origin of the 'Q' Symbol," *ExpTimes* 88 (4, '77) 119-120.

J. Weiss first used the symbol "Q" to designate the non-Markan Synoptic source in an 1890 article published in *Theologische Studien und Kritiken*. It is clearly a substitute for *Redenquelle*. It is unlikely that he borrowed the symbol from his father, B. Weiss. Unless it can be shown that this 1890 usage of "Q" was borrowed from an earlier writing, it will be safest to assume that it was indeed an abbreviation for *Quelle* and that it became a recognized symbol through the writings of J. Weiss.—D.J.H.

364. F. NEIRYNCK, "Note on the Codex Bezae in the Textual Apparatus of the Synopsis," *EphTheolLov* 52 (4, '76) 358-363.

The origin of the error in the apparatus of Mk 9:1 with respect to Codex Bezae in A. Huck and H. Lietzmann's *Synopse* can perhaps be found in F. H. Scrivener's 1864 edition of the codex. Whereas I. A. Moir [§ 18-493] maintained that Codex Bezae originally read *tines hode*, Scrivener's solution was that it read *tine hōde*. The second part of the article lists the Synoptic texts in which the use of Codex Bezae in K. Aland's *Synopsis* can be improved. Corrigenda regarding the distinction between D* and D², a few inaccurate quotations, and some inconsistencies in the normalization of the Bezan text are noted.—D.J.H.

365. F. NEIRYNCK, "The Synoptic Gospels according to the New Textus Receptus," *EphTheolLov* 52 (4, '76) 364-379.

The first and most extensive part of the article lists the differences in the texts of the Synoptic Gospels between the 25th edition of the E. Nestle-K. Aland *Novum Testamentum Graece* (1963) and the 3rd edition of the United Bible Societies' *Greek New Testament* (1975) where the latter agrees with the Nestle-Aland 26th edition. The second part correlates the readings in the Nestle-Aland 26th edition with the author's *Duality in Mark* (1972) and *The Minor Agreements of Matthew and Luke against Mark* (1974).—D.J.H.

366. G. M. SOARES PRABHU, "Jesus and the Spirit in the Synoptic Gospels," *Biblehashyam* 2 (2, '76) 101-119.

The Spirit plays a significant part in the birth of Jesus (infancy narratives) and in his call to and preparation for ministry (baptism and temptation). It is active in Jesus' ministry as Spirit-filled evangelizer and Spirit-empowered exorcist. It is also the object

of stray sayings of Jesus that throw light on this activity. The Synoptic Gospels show that sonship (experience of God as Father) and Spirit (experience of the eschatological power of God working in and through him) were the twin poles of Jesus' experience of God.—D.J.H.

367. R. L. THOMAS, "An Investigation of the Agreements Between Matthew and Luke Against Mark," *JournEvangTheolSoc* 19 (2, '76) 103-112.

An examination of the agreements between Mt and Lk against Mk shows that they are widespread, substantial, and largely non-accidental. Enough evidence exists to conclude that in the sections containing a triple tradition Matthew and Luke worked from a common source other than Mk. All three Synoptic Evangelists drew from a layer of tradition composed of personal recollections, oral traditions, and several brief written sources. NT scholars have been bound too long to the assumption of direct literary dependence among the writers.—D.J.H.

368. J. TOPEL, "On Being 'Parabled,'" *BibToday* 87 ('76) 1010-17.

In so far as parable is based on metaphor, it is a privileged entrée into the whole religious experience of Jesus. By giving themselves to the narrative and acting out in fantasy the roles of the characters, interpreters will discover and be invaded by the metaphor at the base of the parable. For example, if in reading the parable of the shepherd (Lk 15:4-6) we accept the paralysis of our weakness and yet cry out to the Lord as our strength, we have been "parabled."—D.J.H.

Matthew

369. W. R. FARMER, "The Post-Sectarian Character of Matthew and Its Post-War Setting in Antioch of Syria," *PerspRelStud* 3 (3, '76) 235-247.

The destruction of Jerusalem in A.D. 70 radically changed the whole complexion of Christianity as a sect within Judaism and erased from the effective memory of the post-war churches any regard for the earlier twofold division of the Christian mission (i.e. to the Jews and to the Gentiles). The balance of power shifted into the hands of those who saw the future of the church primarily in terms of the mission to the Gentiles. Mt, though post-war and universalistic, preserves a great deal of tradition developed to meet the pre-war needs of eastern-oriented Jewish-Christian communities in northern Palestine and southern Syria. Through the creative art of literary composition in the form of popular biography it sought to bring churches already united by faith in Christ into a more perfect unity of common resolve.—D.J.H.

370. J. D. KINGSBURY, "The Title 'Son of David' in Matthew's Gospel," *JournBibLit* 95 (4, '76) 591-602.

Matthew alone of the Evangelists evinces a keen interest in presenting Jesus as the Son of David, using the title ten times (four times taken over from Mk). Examination of the use of the title in Mt shows, contrary to widely-held opinion, that the title "Son of David" is limited in scope and secondary to the title "Son of God." It is used exclusively of the earthly Jesus healing particular individuals in Israel who, in the eyes of society, count for nothing. Positively, it characterizes the earthly Jesus as the royal Messiah from the house of David promised and sent specifically to Israel. Apologetically, the title is used to call attention to the offense that is Israel's for having repudiated its Messiah.—M.P.H.

371. E. A. LAVERDIERE AND W. G. THOMPSON, "New Testament Communities in Transition: A Study of Matthew and Luke," *TheolStud* 37 (4, '76) 567-597.

Both Matthew and Luke wrote for communities in transition. Matthew's largely Jewish-Christian community had come to see itself no longer as a sectarian group within Judaism but as an independent religious movement founded by Jesus. Matthew was especially concerned with encouraging his community to devote itself to the wider Gentile mission, to accept its separation from Jamnia Pharisaism, to foster forgiveness and mutual love within the community, and to prepare for the last judgment. The Lukan communities, predominantly Gentile Christians, faced the challenge of integrating their Hellenistic culture and their existence in the Roman political world with their conversion to Christianity, a religion founded by a Jew from Nazareth. Luke situated the church in a history of the work of the Spirit as the expression of prophetic fulfillment and in the context of Jesus' intended universal mission. For him, the church was not only God's historical agent in the ongoing work of salvation but also a community of sharing and of witness. Both Evangelists saw the church as the necessary extension and continuation of Jesus' work, affirmed universalism, and were concerned with the inner life of the church.—D.J.H.

372. B. M. NEWMAN, JR., "The Kingdon of God/Heaven in the Gospel of Matthew," *BibTrans* 27 (4, '76) 427-434.

Intended as a complement to the author's previous article on translating "kingdom of God" and "kingdom of heaven" in the NT [§ 19-448], this study discusses the meaning of the phrases in passages from Mt 6:10 through 26:29.—D.J.H.

373. R. PREGEANT, "Matthew's 'Undercurrent' and Ogden's Christology," *Process Studies* [Claremont, CA] 6 (3, '76) 181-194.

This investigation of Christology and anthropology in Mt is carried out in two stages: (1) the attestation of a genuinely universalistic undercurrent (e.g. in Mt 25:31-46) that overextends the Christological witness but buttresses the theocentric emphasis; (2) the attempt to make use of a Whiteheadian understanding of the nature of language in developing an adequate hermeneutical perspective on the significance of this undercurrent. Such a perspective places S. M. Ogden's reading of the NT in a more favorable light than that in which it has sometimes been viewed.—D.J.H.

374. L. SABOURIN, "Matteo: il vangelo del Regno," *RassTeol* 17 (5, '76) 460-471.

To assist persons involved directly in proclaiming the word of God, the first Gospel is presented with its main themes and their contexts. The Gospel is divided into three parts: introduction (1:1—4:16), first part of Jesus' ministry (4:17—16:20), second part of the ministry (16:21—28:20). Included in the principal themes are Son of God, Son of Man, Kyrios, true and false Israel, discipleship, law of Christ, and—with special emphasis—the kingdom, the Messiah, and the following of Christ. The story of the storm at sea (8:18-27) is a kerygmatic paradigm of the dangers that threaten and the glory that is promised the follower of Christ.—J.J.C.

375. [Mt 5—7] F. NEIRYNCK, "The Sermon on the Mount in the Gospel Synopsis," *EphTheolLov* 52 (4, '76) 350-357.

K. Aland's *Synopsis* places the Sermon on the Mount after Mk 3:19, while A. Huck and H. Lietzmann's *Synopse* presents Mt 5—7 after Mk 1:39. But the Sermon is best located between Mk 1:20 and 1:22 as the Matthean parallel to the first mention of Jesus'

teaching in Mk (*edidasken*, 1:21). Therefore, it would be more satisfactory to place the Sermon after Mk 1:21. This arrangement serves both the Two-Document hypothesis and the Griesbach hypothesis.—D.J.H.

376. F. BÖHL, "Die Demut ('nwh) als höchste der Tugenden. Bemerkungen zu Mt 5,3.5," *BibZeit* 20 (2, '76) 217-223.

In the rabbinic writings, 'nwh has two major components: (1) rejection of conflict and desire for reconciliation, and (2) believing trust. The former notion is found in Mt 5:5 (with its allusions to Ps 37:11), while the latter is present in Mt 5:3 (with its possible allusion to Isa 61:1). The rabbinic discussions about humility as the highest virtue and as intimately related to the eschaton may explain why Matthew placed people with this quality at the head of his list of blessed.—D.J.H.

377. [Mt 5:3-12] R. A. GUELICH, "The Matthean Beatitudes: 'Entrance-Requirements' or Eschatological Blessings?" *JournBibLit* 95 (3, '76) 415-434.

Purely from the perspective of form, Matthew's beatitudes appear to be more at home with the beatitudes of practical wisdom than with those in the prophetic-apocalyptic tradition. The beatitudes with parallels in Lk (Mt 5:3, 4, 6, 11-12) were in the Q tradition, while four of the five without parallels (Mt 5:5, 7-9) are better understood as belonging to a pre-Matthean expansion of the Q beatitudes than as being from M or redactional. Matthew's redactional work in shaping the tradition underlying 5:3-6 and in constructing 5:10 was directed primarily at aligning the traditional beatitudes with Isa 61:1-3. In so doing he structurally changed seven traditional beatitudes (5:3-9) into eight (5:3-10) and subdivided them into two groups of four (5:3-6, 7-10), each concluding with the theme of righteousness (5:6, 10). Whatever indications in format and content that might point to an ethical or even a wisdom rather than an eschatological reading of the beatitudes should be assigned to a pre-Matthean *Sitz im Leben*. For Matthew, as for Q, the beatitudes were the eschatological pronouncement of the presence of the new age.—D.J.H.

378. [Mt 5:31-32] A. E. PRZYBYŁA, "List rozwodowy w prawie Mojżesza (Lettre de divorce dans la loi mosaïque)," *ZycieMyśl* 26 (7-8, '76) 54-63.

Summarizing a lengthier study, this article cites examples from Deut, Hammurabi, Josephus' *Antiquities*, Roman law, and the Babylonian Talmud to show that divorce was the exception rather than the rule. The teaching of Jesus about matrimonial indissolubility does not overthrow the Mosaic Law, if one accepts the possibility of sending away a wife from an unconsummated marriage on the grounds of physical aversion. In such an instance where the wife cannot fulfill the marriage contract, there is no divorce because the couple were never "one flesh." Further, even the exceptive clause of Mt 5:32; 19:9 does not create any difficulty, since in the case of fornication, especially adultery, the wife was considered to be deserving of the death penalty (Lev 20:10; Deut 22:22); the husband had no choice other than to give her to the judges. Thus, Christ did not have to restore the "original" law; he had only to restore the proper interpretation of the law of Moses.—J.P.

Mt 10:9-11, § 21-400.

379. L. SABOURIN, " 'You will not have gone through all the towns of Israel, before the Son of Man comes' (Mat 10:23b)," *BibTheolBull* 7 (1, '77) 5-11.

In Mt 10:23b "the towns of Israel" represent the Jewish localities of Palestine, and

"before the Son of Man comes" refers to the parousia. In Matthew's perspective, however, the coming of the Son of Man began at the resurrection and will terminate only at the eschaton. The mission to the people of Israel (Mt 10:5-6) kept the disciples busy until they received the definitive commission (Mt 28:16-20) that lasts until the end of the age.—D.J.H.

380. D. ZELLER, "Zu einer jüdischen Vorlage von Mt 13,52," *BibZeit* 20 (2, '76) 223-226.

According to Sir 18:29; 21:15; 24:30-34; 38:24a (Hebrew); 39:1, 6, scribes make their own contributions while transmitting the stream of wisdom. A Jewish saying beginning "every scribe who has been trained in the Law" (see *1QM* 10:10) may underlie Mt 13:52. The point of Mt 13:52 is that correct understanding of the kingdom (see v. 51) leads to genuine learning, which is the happy blend of tradition and individuality.—D.J.H.

381. [Mt 14:13] L. COPE, "The Death of John the Baptist in the Gospel of Matthew; or, the Case of the Confusing Conjunction," *CathBibQuart* 38 (4, '76) 515-519.

The tradition about the reaction of Herod to Jesus (Mt 14:1-2) has been tied to an account of Jesus' activity in and around Nazareth (13:53-58), and Jesus' subsequent withdrawal from the area (14:13) coincides with Josephus' estimate of Herod's reaction to John the Baptist (see *Ant.* 18:116-119). But in 14:3-12 Matthew paused to tell the readers about John's death (see 4:12) and introduced the story with *gar*, the standard Greek device for noting an explanatory insertion. The conjunction *de* in *akousas de ho Iēsous* in 14:13 is merely the usual way of noting the resumption of the original context. Since this reading of the passage is not only possible but also grammatically correct and logically more probable, the so-called Matthean mistake in 14:13 can no longer be cited as one of the sure signs of Matthew's dependence on Mk.—D.J.H.

382. C. KÄHLER, "Zur Form- und Traditionsgeschichte von Matth. xvi. 17-19," *NTStud* 23 (1, '76) 36-58.

Form-critical parallels to Mt 16:17-19 are found in *4 Ezra* 10:57, *Joseph and Asenath* 16:14, and several other sources. They show the form of a macarism in the second person singular, spoken in a vision by a heavenly figure and concerning an experience of revelation. Generally the macarism occurs prominently but only once in a work, addressed to a distinguished figure of the past on whom the interests of the group are projected. The recipients of the blessing function as a type of the believer and at the same time as a prototype, a unique recipient of the revelation. In Mt 16:17-19, which is of late origin and added to the tradition by the Evangelist, it is the exalted Christ who speaks. Peter is both a representative figure and the authoritative proto-apostle who guarantees the handing on of the revelation. Mt is really a "Gospel of Peter." It is probable that Mt 16:17-19 existed apart from its present context but as part of a larger literary work.—G.W.M.

Mt 16:19, § 21-383.

383. H. ZIMMERMANN, "Die innere Struktur der Kirche und das Petrusamt nach Mt 18," *Catholica* 30 (3-4, '76) 168-183.

Mt 18 is composed of two parts, one (vv. 1-14) dealing with the care of the little ones and the other (vv. 15-35) pointing out the proper attitude toward brothers who have sinned. Thus the chapter should be characterized as presenting not the external struc-

ture of the community but rather its inner nature, i.e. the care and love for one's neighbor. The binding and loosing of 18:18 is related to and dependent on that of 16:19. As in other instances, the Evangelist has taken a saying, placed it in a new context, and thus interpreted its meaning. By repeating 16:19 in the new setting of 18:18 Matthew shows that the instruction given to Peter is carried out in the church, and that the authority is not given to him alone, but after his death is carried on in the church where the Lord is manifestly present (18:19-20).—J.J.C.

Mt 18:12-14, § 21-424.

Mt 19:7-9, § 21-378.

Mt 19:10-12, § 21-560.

Mt 26:6-13, § 21-420.

384r. [Mt 28:16-20] B. J. HUBBARD, *The Matthean Redaction of a Primitive Apostolic Commissioning* [NTA 19, p. 390].

J. LANGE, *Das Erscheinen des Auferstandenen im Evangelium nach Matthäus* [NTA 18, p. 385].

J. MURPHY-O'CONNOR, *RevBib* 83 (1, '76) 97-102.—Extensive summaries. Taken together, these two dissertations represent the most profound investigation of a text that is surely the key to understanding Mt as a whole. Hubbard is primarily interested in the literary form of the pericope, and Lange is concerned with Matthew's redactional contributions. For both scholars, Mt 28:16-20 in its present form is the work of the redactor. Both base their arguments on the assumed validity of the Two-Document hypothesis. Partisans of a more realistic solution to the Synoptic problem should work over these arguments. Hubbard's attempt to reconstruct the pre-Matthean form of the apostolic commissioning on the basis of Lk 24:36-53 and Jn 20:19-23 is not convincing.—D.J.H.

385. [Mt 28:16-20] G. R. OSBORNE, "Redaction Criticism and the Great Commission: A Case Study Toward a Biblical Understanding of Inerrancy," *Journ EvangTheolSoc* 19 (2, '76) 73-85.

Matthew has taken the tradition (perhaps from the lost ending of Mk) of a threefold statement of the risen Lord on the mountain in Galilee and redacted it as the climax of his resurrection narrative and as a summary of the most important teachings in his Gospel. "Matthew's trinitarian formula and theologically colored phrases are not error, but are inspired interpretation of Jesus' actual message."—D.J.H.

386. P. T. O'BRIEN, "The Great Commission of Matthew 28:18-20. A Missionary Mandate or Not?" *RefTheolRev* 35 (3, '76) 66-78.

After examining the views that Mt 28:18b-20 is an enthronement hymn, an official decree, a covenant-renewal manifesto, or a commissioning narrative, the article treats the exegetical problems encountered in the passage. The nature of discipleship as presented in Mt as a whole and the notion of the fulfillment of the covenant promises to Abraham indicate that the great commission has an application beyond the apostolic age. When the attention has been placed on the "going" rather than the "making of disciples," it has been misplaced. The important point is bringing men and women to submit to Jesus as Lord, to become his disciples wherever they may be.—D.J.H.

Mark

387. A. F. GRAUDIN, "Jesus as Teacher in Mark," *Concordia Journal* [St. Louis, MO] 3 (1, '77) 32-35.

In Mk Jesus the Son of God and Suffering Servant is a divine teacher who declares his secrets to his disciples. An examination of relevant passages (1:21-22; 4:1-2, 33-34, 38; 6:6, 34; 10:17, 20; 12:14, 18) reveals Jesus as having concern for people, as employing a variety of methods, as teaching by word and action, and as having authority.—D.J.H.

388. M. KARNETZKI, "Die Gegenwart des Freudenboten. Zur letzten Redaktion des Markus-Evangeliums," *NTStud* 23 (1, '76) 101-108.

The Gospel of Mark is the product of a number of revisions, of which the final gives us our present version. It is asked here what the theological and ecclesial tendencies of the Gospel are. The final redactor stressed the public character of the Jesus tradition and the concern of Jesus for all the people. He adopted a salvation-historical perspective by portraying Jesus as the eschatological messenger of the good news. But he also related the Gospel to the current situation and mission of his own community.—G.W.M.

389. H. LANGKAMMER, "Chrystologia ewangelii Marka (Die Christologie des Markusevangelium)," *RoczTeolKan* 22 (1, '75) 49-63.

Contrary to W. Wrede it must be said that, in the Gospels, the "messianic secret" is developed in full awareness of the meaning of the resurrection, even if this secret has roots in the life of Jesus and his messianic consciousness. The Christology of Mark must therefore be reconsidered from this perspective.—J.P.

390. C. SENFT, "La théologie de l'Évangile selon Marc," *Bulletin du Centre Protestant d'Études* [Geneva] 28 (7, '76) 5-15.

This schematic presentation of the major themes and principal points of reference in Mk is intended to give an idea of the remarkable coherence and incisiveness of the Gospel. The first part of the Gospel (Mk 1:1—8:26) interprets the miracles of Jesus as acts of liberation. By introducing the injunctions to silence, the Evangelist helps the reader to discover the real identity of the liberator. Similarly, the five controversies in chaps. 2—3 reveal the liberating authority of Jesus, and the parables are means of making the "mystery of the kingdom" authentically known. The second part (8:27—10:52) is dominated by the three predictions of the passion, which show the meaning of discipleship, how to be a disciple, and how to follow Jesus. The third part (11:1—16:8) reveals the liberator of the first part as truly the Son of God. In chap. 13 the Evangelist reminds the church that it is living in the "not yet" and that it should not use the coming of the Son of Man as an excuse to escape from history and time. To this general presentation are appended exegetical notes on and theological interpretations of three important passages: Eric Fuchs and B. Rordorf on the beginning of the ministry (1:14-34), J. Hug and C. Devaud on the multiplication of loaves (6:30-44), and F. Vouga and M. Faessler on the death of Jesus (15:21-39).—S.B.M.

391. K. STOCK, "Gesù è il Cristo, il Figlio di Dio, nel vangelo di Marco," *RassTeol* 17 (3, '76) 242-253.

Part of a series in biblical theology oriented to preaching, the present article concen-

trates on Mk. The Gospel is centered around the ministry of Jesus, who must be acknowledged by believers, and its crucial question is: Who is Jesus? Mk highlights the relation between Jesus and his disciples, especially between Jesus and the Twelve. This second major theme is important for understanding the first. God is revealed in the human face of Jesus. This is the good news proclaimed by Mark.—S.B.M.

392. R. TREVIJANO ETCHEVERRÍA, "Lecturas materialistas del Evangelio de San Marcos," *Burgense* 17 (2, '76) 477-503.

A detailed description of F. Belo's works *Lecture matérialiste de l'évangile de Marc* (1974) and *Una lettura politica del Vangelo* (1975) is followed by an evaluation of the Spanish translation of the former and a brief summary of M. Clévenot's book *Approches matérialistes de la Bible* (1976). A disconcerting aspect of these "materialist" approaches to the Scriptures is their methodological eclecticism. The difficulty with reading the biblical text against its social background is that the authors do not use the objective data of the background but their interpretations of the data. The method ultimately leads to substituting for the *lectiones difficiliores* the *simpliciores*. Belo's allegorical interpretation of the parables is far removed from the NT or the patristic allegorical method. Historical materialism is radically extrinsic and anachronic to the NT texts. Belo multiplies semantic reductions at will, identifying Satan with the ruling classes, explaining the expulsion of the sellers from the temple as a denunciation of the mercantile classes, etc. Nevertheless, the materialist reading of the Gospel does show a love for the deeds of Jesus.—S.B.M.

393. [Mk 1:1] M. BOUTTIER, "Commencement, force et fin de l'évangile," *ÉtudThéol Rel* 51 (4, '76) 465-493.

The first verse in Mk is polysemantic, opening three possible ways of understanding: "beginning" of a succession of events, "beginning" of the proclamation of the good news about Jesus Christ, and "beginning" of the act of writing a work entitled "gospel." It is this third "beginning" that calls for comment. Mark invented a genre comparable in its originality to the work of the Yahwist or the Deuteronomist. The appearance of the genre "gospel" involved the fusion of the apostolic confession of the death and resurrection of Jesus with the Palestinian tradition about his ministry and preaching of the kingdom. The good news is not the proclamation of the kingdom but the proclamation of the kingdom by Jesus. The "gospel" is the "power of God," i.e. the power that God has for its author, and it implies taking a stand vis-à-vis the *evangelium Christi*. Finally, the "gospel" is to be considered as an eschatology. The incidents in the ministry of Jesus recounted by Mark are not a chronicle. They point out him who is to come, him toward whom the whole gospel seeks to lead us.—S.B.M.

394. J. SLOMP, "Are the Words 'Son of God' in Mark 1.1 Original?" *BibTrans* 28 (1, '77) 143-150.

The short text of Mk 1:1 (i.e. without the phrase *huiou theou*) is probably the more original. (1) The short text is supported by a number of strong independent, coherent Caesarean texts and witnesses, among them Origen. (2) C. Tischendorf's arguments in favor of the short text can be strengthened, while C. E. B. Cranfield's arguments in favor of the long text are not convincing. (3) The strong textual evidence in favor of the long text can be balanced in favor of the short text by analysis of the composition and

purpose of the Gospel. (4) The addition of “Son of God” can be explained as a *scriptio plena* for a well-known confessional statement about Jesus. The fact that Peter’s confession in Mk 8:29 contains the shorter formula strengthens the case for the short text.—D.J.H.

Mk 1:11, § 21-324.

Mk 1:14-34, § 21-390.

Mk 1:21, § 21-375.

395. J. K. ELLIOTT, “Is *ho exelthōn* a Title for Jesus in Mark i. 45?” *JournTheolStud* 27 (2, '76) 402-405.

If Mk 1:45 is taken as a separate summary statement independent of vv. 40-44, it is possible to argue that Jesus is the subject of *ērxato* and *logon* means “gospel message.” Furthermore, *ho* may stand with *exelthōn* as a substantive, and so *de* would merely be a connective introducing a new paragraph. *Ho exelthōn* in Mk 1:45 is probably not so much a title for Jesus that was current in Christian circles as a description of Jesus coined by Mark on the analogy of *ho erchomenos* (see Mk 11:9 parr.; Mt 23:39/Lk 13:35; Mt 11:3/Lk 7:19-20; Jn 1:15; 6:14; 11:27; Acts 19:4; Heb 10:37) under the influence of 1:38 (“for that is why I came out”).—D.J.H.

396. [Mk 2:1—3:6] A. B. KOLENKOW, “Healing Controversy as a Tie Between Miracle and Passion Material for a Proto-Gospel,” *JournBibLit* 95 (4, '76) 623-638.

Mk and Jn each contain both miracles and a passion narrative, but literary parallels suggest that one or both rely on a work that already combined miracles and passion. These parallels also focus attention on a possible fulcrum of this prior work: the healing controversies now found in Mk 2:1—3:6 and Jn 5:1-18. Asking form-critical questions about the *Sitz im Leben* of the healing controversies and of a work that emphasizes them leads to a new understanding of why a healing controversy was a viable vehicle for creating a Gospel. The author recognized the “death” implication and used it to tie together an earlier account of a political passion to his own picture of Jesus affirming his healing powers in the face of death. Mark and John move from the emphasis and structure of the form (and thus from the emphasis of the pre-existent work) each in a different way and for a particular purpose. John stresses controversy over healings and thus keeps the emphasis on the persecution of the healer. But he also focuses on the persecution of the healed, thus changing the structure and enlarging the intent of the healing controversy Gospel. In contrast, Mark moves decisively to show that healing was not the cause of persecution or passion. Both Mark and John move from a source that had already united healings and passion to present Jesus as a model for the healings, confession, and death of Christian healers.—M.P.H.

397. [Mk 4:1-34] D. A. LOSADA, “Las parábolas de crecimiento en el Evangelio de Marcos,” *RevistBib* 38 (2, '76) 113-125.

This article studies the parables of growth in the Synoptics, analyzing first Mk 4 in comparison with Mk 7:14-23 and examining the typically Markan formula *kai elegen autois*. After attempting to determine the meaning of the parables of growth in the pre-Markan tradition, the study seeks to find the meaning of these parables in the mouth

of Jesus with the conclusion that, through these parables, Jesus defended his ministry against its attackers. Finally, the article takes up the meaning of the parables of growth within Mk. They tell something about the ministry of Jesus, a ministry identified with the gospel, the proclamation of which is the revelation of a mystery hidden from all eternity.—S.B.M.

Mk 6:30-44, § 21-390.

Mk 6:45—8:26, § 21-421.

Mk 7:14-23, § 21-397.

Mk 8:31, § 21-422.

Mk 9:1, § 21-364.

Mk 9:31, § 21-422.

Mk 10:4-9, § 21-378.

398. R. MCKINNIS, "An Analysis of Mark X 32-34," *NovTest* 18 (2, '76) 81-100.

While Mk 10:32-33a seems to have been constructed by Mark, the rest of the third passion prediction may well be a hymn that began with "(he) was delivered into the hands of men" (see 9:31) and ended with "and after three days he shall rise." The middle three couplets (condemn/deliver, mock/spit, scourge/kill) were an expansion of the idea of Jesus' rejection, i.e. of his passion. Mark was responsible for spelling out the identity of the Jewish rulers in 10:33 in order to bring out the full impact of his opening phrase "behold we are going up to Jerusalem" and for adding the title "Son of Man" as the subject of *paradidotai*. The most likely *Sitz im Leben* for this hymn, which was composed in Greek and expressed "a very Jewish-Christian anti-Jewish polemic," is the eucharistic celebration.—D.J.H.

Mk 10:33-34, § 21-422.

399. C. J. DEN HEYER, " 'Want het was de tijd niet voor vijgen' (Mk 11,13)" ['For it was not the season for figs'], *GerefTheolTijd* 76 (3, '76) 129-140.

Mk 11:13c has to be explained within the broader context of the "sandwich narrative" of Mk 11:12-15a, 15b-19, 20-27a. Jesus lives in a tense eschatological expectation: the kingdom of God is at hand. Jesus not only announces the coming of this kingdom as the eschatological prophet, but also realizes it through his words and deeds. The cleansing of the Temple and the cursing of the fig tree are two "acted parables" by means of which Jesus indicates what it means for humanity and religion when the messianic kingdom breaks through. In this kingdom there will be no more hunger, but abundance in all seasons. Jesus manifests his messianic character by looking for figs in his own time ("season" = *kairos*). The cursed fig tree is the symbol not only of the unfaithful Israel and its leaders, but also of all who are not prepared to accept the messianic reign. Jesus' action in the Temple is intended to show that in the universal messianic kingdom national boundaries will no longer exist. The Temple will then be a house of prayer for all the nations.—J.L.

Mk 11:15-17, § 21-597.

400. J. M. FORD, "Money 'bags' in the Temple (Mk 11, 16)," *Biblica* 57 (2, '76) 249-253.

The *skeuos* prohibited by Jesus in Mk 11:16 may have been "a receptacle for money, a bag, chest or box used by the moneychangers and vendors and/or money belts, sticks or bags used by those travelling to Jerusalem who wished to exchange money, buy goods or make safe deposits in the Temple." Matthew and Luke, under the influence of the tradition in *m. Ber.* 9:5 and *b. Ber.* 62b, took out of its Markan context this simple statement about not carrying a money receptacle and, seeing the mission of the Twelve as a sacred mission or seeking a precaution against financial gain, accommodated the Temple prohibitions to the mission of the Twelve (see Mt 10:9-11 and Lk 9:2-5). In the sending out of the seventy (Lk 10:1-12), Luke brought his text even closer to the rabbinic tradition and picked up the solemn theme of Jesus' *anabasis* in 9:51, adding an implicit reference to Elisha for the seventy whereas he had obliquely referred to Elijah in association with Jesus in 9:51-56.—D.J.H.

Mk 12:41-44, § 21-597.

Mk 14:3-9, § 21-420.

401. J. ERNST, "Noch einmal: Die Verleugnung Jesu durch Petrus (Mk 14,54.66-72)," *Catholica* 30 (3-4, '76) 207-226.

Peter confessed the Lord as savior, but he was scandalized at the thought of a suffering Messiah. Unlike the others who fled (Mk 14:50-52), Peter verbally denied his master but did not completely abandon him. This interpretation is confirmed by the prophecy of the denial (Mk 14:27-31) and by the setting of the first passion prediction (Mk 8:27-38). Peter simply did not understand Jesus' life as the suffering Son of Man; he did not realize that the Christian's way is to follow the path of the cross and of self-denial. The incident in the court of the high priest is therefore revealing, making evident what had long been latent. Peter's denial should be recognized as the culmination of his mistaken outlook, but at the same time the turning point of his life, for his tears of repentance marked a genuine conversion.—J.J.C.

402. [Mk 14:58] G. THEISSEN, "Die Tempelweissagung Jesu. Prophetie im Spannungsfeld von Stadt und Land," *TheolZeit* 32 (3, '76) 144-158.

Jesus' prophecy about the Temple in Mk 14:58 has a good claim to authenticity since it cannot readily be derived from Judaism or the early church and since it is consistent with what is known about Jesus. The saying reflects the prophetic and programmatic opposition of the rural population of Palestine toward the Jerusalem Temple—an opposition that would naturally be increased during pilgrimage feasts. The Essenes, the Zealots, and the Jesus-movement shared this attitude. The opposition may have been heightened by Herod's role as builder of the Temple, the Hellenistic style of its construction, the social status of the Temple aristocracy, and the increasing commercialization of religion in the city. The construction of the Temple was a major industry in Jerusalem, and Jesus' prophecy about the Temple may have been taken as a call to sabotage the building operations. Both the aristocracy and the simple folk of Jerusalem saw Jesus as a serious threat to their religious and material status quo.—D.J.H.

Mk 15:21-39, § 21-390.

Luke

403. R. G. BAILEY, "A Study of the Lukian Text of Manuscript 2533 of the Gospels," *NTStud* 23 (2, '77) 212-230.

The article aims to provide as much data as possible from the Lukian text of MS 2533 in order to illustrate that manuscript's most obvious affiliations. The main part explores its contacts with the Ferrar group, Codex Bezae, Vetus Latina, Syriac, some "Western" witnesses, H. von Soden's *I^{ph}* text, the lectionary text, patristic authors, and other witnesses. The manuscript represents a type of text current in the 13th century to which few witnesses have survived. It is of great interest for historians of the Byzantine text, since "mixed texts" are not artificially constructed hybrids but are valuable witnesses to the development of the text over many centuries and revealers of the complex interweaving of the major text-types. An eight-page appendix presents a collation of MS 2533 against the Textus Receptus of Lk.—D.J.H.

404. R. HOLST, "God's Truth In A Kaleidoscope: Using A Synopsis," *CurrTheolMiss* 3 (6, '76) 347-354.

A synopsis of the Gospels can be used to gain greater understanding of Lk. Analysis of Lk 21:20-24 and parallels suggests that Luke wrote after A.D. 70 in a context somewhat distant from the Jewish (or at least Palestinian Jewish) culture and that Luke is especially concerned with God's deeds within history. Examination of Lk 3:21-22 and parallels illustrates Luke's views on the place of John the Baptist in salvation history, the importance of prayer in Jesus' life, the universality of salvation, and the Holy Spirit.—D.J.H.

405. A. J. HULTGREN, "Interpreting the Gospel of Luke," *Interpretation* 30 (4, '76) 353-365.

Following the address (1:1-4), the material in Lk is arranged according to this general structure: (I) The days of preparation among the faithful in Israel in fulfillment of the Scriptures, 1:5—4:13. (II) The days of the Messiah in Israel, endowed by the Spirit and divine power, 4:14—21:38. (A) The days of manifestation in Galilee, 4:14—9:50. (B) The days of consolidation and division in Israel, 9:51—19:44. (C) The days of manifestation of the Messiah in the Temple, 19:45—21:38. (III) The days of fulfillment of the Scriptures in Israel for the salvation of the world, 22:1—24:53. The second part of the article examines the distinctive features of the Gospel, while the third part discusses Luke's pronounced urbanism, the paradoxical relationship that he sees between the charismatic and the institutional, and his redemptive-historical perspective.—D.J.H.

406. R. P. MARTIN, "Salvation and Discipleship in Luke's Gospel," *Interpretation* 30 (4, '76) 366-380.

Salvation lies at the center of Luke's Gospel and represents the dominant idea of his message. The structure within which Lukian Christology is set is that of two stages, corresponding to the earthly life and the heavenly status of Jesus. Luke describes the blessings of messianic salvation by focusing on Jesus' ministry of exorcism and healing, his offer of forgiveness, his interest in non-Jews, and his role in the events in Jerusalem. The demands that the Jesus of Luke's story made and still makes upon the church are brought out by the use of eschatology as an incentive to Christian conduct, the notion of the dangers from within the church and from the outside as the "time of temptation," and the insistence on the total commitment of discipleship.—D.J.H.

407. M. A. MOSCATO, "Current Theories Regarding the Audience of Luke-Acts," *CurrTheolMiss* 3 (6, '76) 355-361.

Rather than viewing Lukan problems and concerns in terms of either Jewish Christianity or Gentile Christianity, it is better to assume that Luke wrote for a community of Jews and Gentiles. In such a milieu Luke wished to stress the continuity between Judaism and Christianity. The Jewish Christians in this mixed community may well have been Nazoreans.—D.J.H.

408. E. H. SCHROEDER, "Luke's Gospel Through a Systematician's Lens," *CurrTheolMiss* 3 (6, '76) 337-346.

Why is Christ's death necessary for salvation according to Luke? In addition to its being a matter of historical necessity (i.e. the people to whom Jesus came were the kind who killed merciful messiahs), Luke saw Christ's death as a response to human need. Given the "un-salvation" in which we all are stuck, there is no salvation for us unless a suffering and dying Messiah enters our scene. Luke's material on the human need for salvation can be grouped under two headings: the specter of the sinner's death and the deadly misuse of legal righteousness. For Luke, the necessity of a suffering Messiah was the flip-side of repentance.—D.J.H.

409. R. SWAELES, "L'évangile du salut: saint Luc," *Communautés et Liturgies* [Ottignies, Bel.] 1 ('77) 45-70.

After describing the author of the third Gospel (Paul's companion, a cultivated and generous person writing for a Gentile-Christian audience after A.D. 70), the article discusses the content of the Gospel according to this outline: the end of the OT and the beginning of the gospel (1:1—4:13), Jesus' ministry in Galilee and Judea (4:14—9:50), the journey up to Jerusalem (9:51—19:28), and Jesus in Jerusalem (19:29—24:53). Finally, Luke's portrait of Jesus as the anointed savior, the center of the kerygma, the king, the prophet, and the model for living is examined.—D.J.H.

410. C. H. TALBERT, "Shifting Sands: The Recent Study of the Gospel of Luke," *Interpretation* 30 (4, '76) 381-395.

A review of Lukan studies since H. Conzelmann's *Die Mitte der Zeit* (1953) with respect to the text to be interpreted (the significance of P⁷⁵, Lk 1—2 as an integral part of the Gospel), theology (salvation-history and eschatology, Christology, Jesus' death, salvation, the church), the estimate of Luke's theology as "early catholic," methodological problems in arriving at the Evangelist's theology, and issues for further resolution (the unity of Luke's thought, the value of structuralist interpretation and genre criticism). "Lukan studies in the last twenty years have been like shifting sands. At present, widespread agreement is difficult to find, except on the point that Conzelmann's synthesis is inadequate. Until the scholarly community can agree on a proper perspective for studying Luke-Acts, there is little likelihood that another synthesis will fare any better."—D.J.H.

Lk, §§ 21-307, 371.

411. [Lk 1—2] M. E. ISAACS, "Mary in the Lucan Infancy Narrative," *Way* suppl. 25 ('75) 80-95.

Since we can know very little of the Christian sources used by the redactor of the Lukan infancy narrative, assertions that Mary herself was a primary source for Lk 1—2

remain conjectural. What especially interested the Evangelist was not Mary as a person, but Mary as a symbol of the faithful of Israel who paved the way for the Messiah and from whom he was to spring. The OT notions of the poor in spirit, the servant, the faithful mother, and the daughter of Zion all are represented in and by the figure of Mary.—D.J.H.

412. [Lk 1—2] H. TSUCHIYA, "The History and the Fiction in the Birth Stories of Jesus—An Observation on the Thought of Luke the Evangelist," *AnnJapBibInst* 1 ('75) 73-90.

Lk 1—2 cannot be separated from the rest of the Gospel by arguments regarding terms, style, and structure or by considerations of the character of thought. In these chapters it was literary motivation, not historical motivation, that decided the direction of the narrative. Luke, using traditional materials, narrated the relation between the life of human beings and the transcendent in the undifferentiated co-existence of history and fiction. It is Lukan thought that produced and maintained the whole of these narratives, and what is extracted from that schematically is Lukan theology.—D.J.H.

Lk 1:35, § 21-459.

413. [Lk 2:1-20] R. E. BROWN, "The Meaning of the Manger; The Significance of the Shepherds," *Worship* 50 (6, '76) 528-538.

Both Mt 2:1-12 [see § 20-431] and Lk 2:1-20 move back the Christological insight of Jesus' identity and the aftermath of that revelation from the resurrection to the conception and birth. Luke's narrative also shares the tendency to dramatize that Christology against a background of the OT, mixed in with an anticipation of Jesus' ministry. The census in vv. 1-5 suggests that even from birth Jesus was never a party to rebellion against Rome and perhaps alludes to Ps 87:6. The manger in vv. 6-7 was probably meant to evoke God's complaint against Israel in Isa 1:3, while the shepherds and their flock in vv. 8-12 might be associated with reflection on Bethlehem as the "tower of the flock" (see Mic 4—5 and Gen 35:19-21). The angelic proclamation in vv. 13-14 echoes Isa 6:3 and probably points to the new presence of the Lord in Bethlehem rather than Jerusalem. The scene closes in vv. 15-20 with the reactions of three different participants: recognition and praise (shepherds), astonishment (hearers), and the attempt to discover the hidden meaning (Mary).—D.J.H.

Lk 2:14, § 21-324.

414. R. E. BROWN, "The Presentation of Jesus (Luke 2:22-40)," *Worship* 51 (1, '77) 2-11.

Luke, who began his infancy narrative by portraying the birth of John the Baptist in the light of a Samuel background (see 1 Sam 1—2), closed it by portraying the birth of Jesus against the same background. Simeon's first canticle (Lk 2:29-32) with its themes of seeing salvation, the sight of all the peoples, a light to the Gentiles, and glory for Israel constitutes almost a pastiche from deutero-Isaiah. The second canticle (Lk 2:34-35) introduces the themes of opposition to Jesus and of persecution. With the image of the sword Simeon proclaims that a discriminating judgment will come upon Israel and will touch Mary too as an individual Israelite. For Luke, Mary's greatness stemmed from the way she made the decision to become a disciple by hearing God's word and doing it (see Lk 8:19-21; 11:27-28; Acts 1:14).—D.J.H.

415. A. T. VARELA, "Luke 2.36-37: Is Anna's age what is really in focus?" *BibTrans* 27 (4, '76) 446.

In citing the numbers "seven" and "eighty-four" Luke may have been focusing on two different periods of Anna's life rather than her age. In Hebrew thinking "seven" stands for perfection, and eighty-four is seven times twelve. Perhaps Luke was trying to tell us that while Anna lived a perfect married life, she lived an even more perfect life as a widow.—D.J.H.

416. [Lk 2:41-51] P. GOODMAN, "The Mother of Jesus: Thoughts on Her Role," *BibToday* 87 ('76) 1006-9.

In the story of the loss of Jesus in the Temple (Lk 2:41-51) and the account of the wedding feast at Cana (Jn 2:1-11), Mary seems to be for Jesus the key to a deeper understanding of the circumstances in which he finds himself. In both instances her words help him to discern the signs of the times in a singular way.—D.J.H.

417. [Lk 4:14-44] C. ESCUDERO FREIRE, "Jesús profeta, libertador del hombre. Vision lucana de su ministerio terrestre," *EstEcl* 51 (199, '76) 463-495.

Each Evangelist emphasizes different aspects of the person and work of Jesus. Luke sees Jesus substantially as a prophet (Lk 24:19), and this view is confirmed in the programmatic inaugural discourse in Nazareth (4:16-30). Situated within a larger literary and theological unit (vv. 14-15—general introduction, and vv. 42-44—summary conclusion) are the proclamation in Nazareth (vv. 16-30) and its realization in Capernaum (vv. 31-41). An analysis of the introduction and the conclusion demonstrates the literary and theological unity of the section. The article then studies the prophetic scope of Isa 61:1-2 and Luke's use of the passage (with Isa 58:6) in vv. 18-19 to confirm the prophetic interpretation, not only in Jesus' application to himself of the title "prophet" (v. 24) but also in the "opening to the Gentiles" by means of the Elijah and Elisha typology (vv. 25-26, 27). The fundamental meaning, moreover, of *euangelisasthai* in v. 18 (as in Isa 61:1) is prophetic proclamation, referring to the liberating mission accomplished by Jesus as the true prophet. The relation of vv. 16-30 to vv. 31-37 illuminates the meaning of the title "the holy one of God." It is a Christological title with a prophetic character inasmuch as Jesus, anointed and moved by the Holy Spirit, frees humanity by the power of his word.—S.B.M.

418. [Lk 4:18-19] A. MAILLOT, "Réparer les cœurs brisés. Réunifier les vies en miettes," *RevRéf* 27 (3, '76) 97-103.

When Lk 4:18-19 quotes Isa 61:1, one phrase that would aptly describe the work of the Messiah ("to heal the broken hearts") is omitted and does not occur in a single Greek manuscript of the NT, giving rise to two questions: the reason for the omission and the meaning of the phrase. The omission can probably be ascribed to the obscurity of the phrase. The Hebrew word *hābaš* can be translated "repair" or "put together" (i.e. restore the original unity) rather than "heal." Moreover, the English word "heart" does not adequately convey the sense of the Hebrew *lēb*, which makes a person a unified being. So the phrase could mean to put together the pieces of a personality that has been shattered. That the individual feels a division within is clear from Rom 7, and the modern person experiences disruptive tendencies, e.g. between faith and science, work and recreation, the individual and groups such as family, friends, and the state. One

cannot discover the principle of unification within oneself nor in the world outside. Only Christ can invite all who are heavily burdened and give them the peace of a unified personality.—J.J.C.

419. [Lk 6:1] E. MEZGER, "Le sabbat 'second-premier' de Luc," *TheolZeit* 32 (3, '76) 138-143.

The original sense of *en sabbatō deuteroprōtō* in Lk 6:1 has been obscured by joining the two numbers and writing omicron rather than omega at the end of *deuterō*. The expression should be read *en sabbatō deuterō prōtō* and translated "on the second Sabbath in the first month (or Nisan)." Plucking barley (not grain) on the Sabbath before the offering of the first fruits on the 16th of Nisan would have been particularly scandalous to the Pharisees. Comparison of Essene and Pharisaic calendars suggests that the date in question was 29 March A.D. 32.—D.J.H.

420. [Lk 7:36-50] R. HOLST, "The One Anointing of Jesus: Another Application of the Form-Critical Method," *JournBibLit* 95 (3, '76) 435-446.

The application of form-critical methods to the story of Jesus' anointing (Mt 26:6-13; Mk 14:3-9; Lk 7:36-50; Jn 12:1-8) shows that one story or incident lies behind the accounts. It told how a woman anointed the feet of Jesus and how Jesus answered the complaint of those reclining at table. Luke used a primitive version of the story, but his sensitivity on ethical issues led him to modify it in several ways, e.g. de-emphasizing the value of the myrrh, including a dialogue on the blessings of love and repentance, portraying the woman as an outcast and Simon as an unloving Pharisee. The Markan and Johannine traditions, which developed together for a time, were soon influenced by Christological considerations so that the mention of tears was dropped and the final wisdom saying was changed to allude to Christ's passion. When the Markan and Johannine traditions separated, Christological concerns continued to influence each tradition.—D.J.H.

421. W. WILKENS, "Die Auslassung von Mark. 6,45—8,26 bei Lukas im Licht der Komposition Luk. 9,1-50," *TheolZeit* 32 (4, '76) 193-200.

Though Luke ordinarily follows Mark's order, one can discover in Lk 9:1-50 the Evangelist's plan for a section of his Gospel and two plausible reasons why he omitted Mk 6:45—8:26. (1) Mk anticipates there the disciples' missionary activity, while Luke places the anticipation of the mission in 9:51 ff. (2) Lk 9:1-50 is oriented christologically toward the passion (Peter's confession, the passion prediction, the call to discipleship, the transfiguration, mention of the "departure"). For Luke the mystery is the passion, while for Mark it is the messianic secret. Luke therefore could deliberately omit Mk 6:45—8:26; there is no evidence for an Ur-Markus in which those verses were missing.—J.J.C.

Lk 9:2-5, § 21-400.

422. [Lk 9:44] M. BASTIN, "L'annonce de la passion et les critères de l'historicité," *RevSciRel* 50 (4, '76) 289-329.

The three major passion predictions (Mk 8:31; 9:31; 10:33-34 parr.) revolve around the antithesis between the passion and the resurrection and show correspondences with brief kerygmatic formulas like 1 Thes 4:14. Lk 9:44 is the only exception to this pattern.

The second prediction is central in that it reproduces the theme of putting Jesus to death in the first and third predictions and introduces the theme of handing over in the third prediction. Analysis of the texts reveals that the vocabulary and doctrinal themes of the predictions have been progressively assimilated to the language of the apostolic community and, in particular, the passion narratives. But Lk 9:44 ("the Son of Man is to be delivered into the hands of men") represents the most primitive form of the passion-prediction tradition. It lacks all influence from the literary structure and vocabulary of the kerygma, the passion accounts, or the theme of *passio martyris*. [To be continued.]—D.J.H.

423. O. COLOMER I CARLES, "Lc 9,54-56: Un estudi sobre la crítica textual," *RevCatTeol* 1 (2, '76) 375-391.

Examination of the textual evidence regarding the long and short versions of Lk 9:54-56 suggests that the critical problem cannot be solved merely by an appeal to external authority. Attention to the literary and theological characteristics of the long text indicates that it should be considered as a traditional logion that circulated together with similar formulations. It was expurgated from the Western text perhaps because of the antimarcionite reaction, or, apart from that, by the last Lukian redactor who tended to omit from the proto-Lukian text whatever looked unfavorable to the apostles.—D.J.H.

Lk 10:1-12, § 21-400.

Lk 12:35-40, § 21-528.

424. J. LAMBRECHT, "Parabels over 'het verlorene' (Lc. 15)" [Parables about 'what was lost'], *Collationes* 22 (4, '76) 449-479.

This study of Lk 15 proceeds in four steps: (1) An examination of the composition and structure of the chapter as a whole shows that, in contrast with the preceding twin-similitude of the lost sheep and the lost coin (vv. 3-10), the narrative of the prodigal son is a parable in the strict sense. The first part (vv. 11-24) shows a close resemblance in content to the twin-similitude, while the second part with its different point (vv. 25-32) contains the final climax. (2) An analysis of the similitude of the lost sheep, comparing Luke's version with that of Matthew (and of *Gospel of Thomas*), aims at working back to their common source in order to define the purpose and message of this reconstructed older version (Q) and of the similitude as told by Jesus. At the Q-level, the similitude had the character of an explicit instruction, whose purpose was to stimulate reflection and to bring home the truth that God loves the sinner who repents. As told by Jesus, in the eschatological and Christological context of the lost sheep, the purpose was to justify his own conduct and to point to God's salvific concern for humanity. (3) The story of the prodigal son as told by Jesus seems to have involved more than one dimension. Teaching, apology, and appeal can be distinguished but not disassociated. Moreover, the three moments of the language-event (initial amazement, sudden insight, and radical challenge)—so characteristic of the parable in the strict sense—are also present here. Luke's version stresses both the theme of conversion and that of shared joy. In his Gospel, the prodigal son is part of chap. 15, which is probably meant as an anti-rigoristic exhortation. (4) This section deals with the legitimate freedom as well as the limits of a good actualization.—J.L. (Author.)

425. [Lk 15:1-7] S. ARAI, "Das Gleichnis vom verlorenen Schaf—Eine traditionsgeschichtliche Untersuchung," *AnnJapBibInst* 2 ('76) 111-137.

The role of Jesus in the parable of the lost sheep was interpreted in various ways in the Gospel tradition: the preacher of repentance (Lk 15:7), the shepherd of the little ones (Mt 18:14), the redeemer of the soul (*Gospel of Thomas* 107), and the Christ of grace (Q as seen in Mt 18:12-13). But detailed analysis reveals that the earliest form of the tradition is represented in Lk 15:4 and that there Christ is the critical companion of those who are lost. Transmitted as part of the tradition of itinerant radicalism, the saying probably had its origin in Jesus' sympathy for tax collectors and sinners (see Lk 15:1-3).—D.J.H.

Lk 15:4-6, § 21-368.

Lk 16:18, § 21-378.

426. G. SCHNEIDER, "‘Stärke deine Brüder!’ (Lk 22,32). Die Aufgabe des Petrus nach Lukas," *Catholica* 30 (3-4, '76) 200-206.

In the logion (Lk 22:32) Jesus commands Peter to strengthen the imperiled brethren and prays that his faith fail not. The idea is distinctively Lukan, and the theme is emphasized in Lk-Acts. Among the ways in which Peter strengthened his brethren are his witness to the resurrection (Lk 24:34), his initiative in choosing a successor to Judas (Acts 1:15-26), his leadership at Pentecost (Acts 2:14-41), and possibly also his perceiving that Judas' treason fulfilled Scripture (Acts 1:18-20). It was Peter who inaugurated the Gentile mission (Acts 2:14-41; 10:1—11:18), an action foreshadowed by his call to be a fisher of men (Lk 5:10; cf. Mk 1:17). He established the Twelve as witnesses of the resurrection (1:18-26), and his work of strengthening the brethren was continued by others, especially by Paul (Acts 15:32, 41; 16:5; 18:23). Peter's mission continues to be exercised in the church.—J.J.C.

427. J. KUDASIEWICZ, "‘Córki Jerozolimskie, nie płaczcie nade mną . . .’ (Łk 23, 27-31) (‘Töchter Jerusalems weinet nicht über mich . . .’)," *Rocznik Teologii Kanonicznej* 22 (1, '75) 39-47.

In Lk 23:27-31, vv. 27-28 belong to the primitive pre-Lukan tradition; the logion in v. 28 is an authentic saying of the Lord. Vv. 29-31 reflect a redactional character, since they explain the saying of Jesus and express the theology of Luke. This theology develops two themes: the guilt and punishment of Jerusalem-Israel, as well as the replacement of Jerusalem-Israel by the “barren,” i.e. the new Israel according to the spirit (Isa 54:1-10). The pericope thus takes on a salvation-historical character.—J.P.

428. [Lk 23:39-43] R. H. SMITH, "Paradise Today: Luke's Passion Narrative," *CurrTheolMiss* 3 (6, '76) 323-336.

In the narrative of the two criminals on the cross, Luke again holds up before his readers two characters representing contrasting responses to Jesus, in the hope that the readers will join the company of those who “fellowship” with Jesus. The saying in 23:43 (“today you will be with me in paradise”) expresses Luke's conviction that on the cross Jesus conquered death (Hades) and entered into life (paradise). Moralistic, traditional orthodox, and absurdist attempts to explain why the robber was granted a place in paradise fail to see the cross as the sign of God's arms outstretched in the past and in the present (“today”) to all penitents and outcasts.—D.J.H.

John

429r. O. CULLMANN, *Der johanneische Kreis* [NTA 20, p. 105; § 21-119r].

C. H. H. SCOBIE, "New directions in the study of the Fourth Gospel," *StudRel/SciRel* 6 (2, '76-'77) 185-193.—Cullmann's views on the background (heterodox Judaism) and origin (Transjordan after A.D. 70) of Jn have parallels in Bultmann's approach. He differs from Bultmann in the exposition of Johannine theology in terms of one coherent pattern, in the interest in tracing the Johannine trajectory backward to the historical Jesus, and in the identification of the beloved disciple as the author of the Gospel.—D.J.H.

430. R. FULLER, "The 'Jews' in the Fourth Gospel," *Dialog* 16 (1, '77) 31-37.

The Evangelist was responsible for altering the designation of Jesus' opponents in many places to *hoi Ioudaioi*, for reinterpreting the issues between Jesus and his opponents in explicitly Christological terms, and for giving the hostility between Jesus and his opponents a previously unparalleled bitterness. The Fourth Gospel was originally designed for a community of Jewish Christians who had recently been expelled from the synagogue. But once the Gospel was circulated among Gentile Christians, whether gnosticizing or orthodox, it acquired an antisemitic potential that has been abundantly and tragically actualized in the course of Christian history.—D.J.H.

431. J. LUZARRAGA, "Presentación de Jesús a la luz del A. T. en el Evangelio de Juan," *EstEcl* 51 (199, '76) 497-520.

John contemplated the riches of the OT with the understanding that its fullest meaning is revealed in Jesus. John's attitude to the OT was, first of all, an attitude of diligent search (Jn 5:39). Though he concentrated on the present, John could not break with the OT past and sought to understand its deeper meaning as actualized in the event of Jesus, the "true" and authentic fulfillment of all the values present in the OT accounts of creation and the history of salvation. The way John grasped the intimate reality of the OT can be seen in his use of OT quotations and themes, such as the "sin of the world" and the patriarchs in Gen; the well, the cloud, and the light motifs in Exod; the new Moses; the prophet; the servant of Yahweh in Isa; the Son of Man in Dan; and the word of God and wisdom in sapiential literature. These themes reveal how meditation on the OT helped John to grasp the significance of Jesus and his work.—S.B.M.

432. J. P. MICHAUD, "Marie et la Femme selon saint Jean," *ÉglThéol* 7 (3, '76) 379-396.

An examination of Jn 2:1-12; 19:25-27; and Rev 12:1-17 shows that, for John, Mary had a role to play in the economy of salvation. But Mary is a model for all humanity, not solely a feminine model. A. Feuillet in *Jésus et sa Mère* (1974) fails to see that Mary's attitudes ought to be those of humanity itself. He also seems to imply that the characteristics of femininity that were typical of the social context in which Mary lived should be the norm of femininity today.—D.J.H.

433. L. NEREPARAMPIL, "Holy Spirit as Living Water," *Biblehashyam* 2 (2, '76) 141-152.

In the Fourth Gospel, "living water" signifies the Holy Spirit as a reality received in people that is revelation and grace. It is the messianic gift of the Holy Spirit, given by Christ as a dynamic force within the believer. The conditions for receiving the living

water are to "know" God's gift and Christ and to "ask" for it from Christ (4:10), to "come to" Christ and "drink" (7:37).—D.J.H.

434. J. F. O'GRADY, "Johannine Ecclesiology: A Critical Evaluation," *BibTheolBull* 7 (1, '77) 36-44.

After reviewing the opinions of several exegetes regarding the presence or absence of ecclesiology in the Fourth Gospel, the article examines its implicit indications of a community (see Jn 10:1-18; 15:1-11), baptism and the Eucharist, and church office (Jn 21). The Evangelist "gives to succeeding generations the gentle urge to be sure that the reality behind and under and with the community is present: faith in Jesus and the powerful presence of his Spirit."—D.J.H.

435. O. TUÑI, "Pasión y muerte de Jesús en el Cuarto Evangelio: papel y significación," *RevistCatTeol* 1 (2, '76) 393-419.

The evidence furnished by the Fourth Gospel seems to disprove E. Käsemann's assumption that the passion is a foreign body in the mainstream of John's thought. In fact, more than in any other Gospel, the death of Jesus in Jn plays a central role from the very beginning of the account of his public ministry. Nevertheless, all the elements that could stress Jesus' humiliation or his suffering have almost disappeared. The Evangelist aimed to reassure Christians of the second and third generations that it was possible to believe in Jesus without having seen him (see 20:29-31). "Glory" was a very appropriate category for showing the connection between the glorified Christ and the earthly Jesus.—D.J.H.

436. M. VELOSO, "La vocación misionera de los creyentes en Cristo según el Evangelio de Juan," *RevistBib* 38 (3, '76) 223-232.

The centrality of the theme of mission in Jn highlights the salvific dimension of the Christian vocation. After examining the Johannine texts on the missionary vocation of the believer (Jn 20:21; 17:18), the article analyzes the use of *mathētēs* in the sense of "believer." The mission of the believer is a mission of the Father (3:16), of the Son (10:10), and of the Holy Spirit (15:26), identical to that of Christ because it has the same source, requires the same preparation and work, and is its continuation.—S.B.M.

437. U. C. von WAHLDE, "A Redactional Technique in the Fourth Gospel," *CathBib Quart* 38 (4, '76) 520-533.

The "repetitive resumptive" is used in Jn to indicate the parenthetical nature of material inserted by an editor. After the insertion of the material into the narrative sequence, the words *hote oun* or *hōs oun* together with a repetition of the verb form (and often other associated words) from before the insertion signal the resumption of the original sequence. Instances of the repetitive resumptive occur with *hote oun* in Jn 4:45; 6:24; 13:12, 31; 21:15 and with *hōs oun* in 4:40, (45); 11:6. The main part of the article analyzes in detail the three instances that present the clearest evidence of redaction: 6:22-24; 4:43-45; 4:30-40.—D.J.H.

Jn 1:1, § 21-324.

438. [Jn 1:1-18] J. KUBOTH, "Literatura formo de la johana prologo" [Literary Form of the Johannine Prologue], *BibRevuo* 12 (2, '76) 55-64.

The Prologue of Jn consists of four strophes: the Word of God (vv. 1-5), the witness

pointing to him (vv. 6-8), the fate of the Logos in the world (vv. 9-13), and the confession of the community (vv. 14-18). The principal ideas in the strophes and the notion of Jesus as Logos are examined.—D.J.H.

439. [Jn 1:1-18] L. RAMAROSON, "La structure du prologue de Jean," *SciEsp* 28 (3, '76) 281-296.

Rather than a structural analysis, this is an attempt to highlight some infrequently noted facts and to draw from them a relatively new outline of the Prologue of Jn. Two basic structures have been proposed: the parabolic (N. W. Lund, M.-É. Boismard, A. Feuillet) and the rectilinear (R. Bultmann, P. T. Calmes, R. Schnackenburg, etc.). Recalling the various literary devices employed (e.g. catchword, *inclusio*, thematic word), the article proposes a rectilinear structure in two parts, Jn 1:1-4 and 5-18, with the second part further subdivided into vv. 5-11 and 12-18. It then arranges the "primitive" text into tristichs and distichs in four strophes: (1) the Logos as God in God, creator; (2) the Logos as (potential) source of life and light; (3) the Logos known neither by the world nor by his own; (4) the Logos incarnate become our companion, and the Logos as effective cause of grace and truth for us. The article shows how the ideas in the primitive hymn progress in orderly fashion, while those added later do not.—S.B.M.

440. R. F. COLLINS, " 'He Came to Dwell Among Us' (Jn 1:14)," *MelTheol* 28 (1-2, '76) 44-59.

The use of *eskēnōsen* ("he dwelt in a tent") in Jn 1:14 recalls the presence of God with his people throughout the long history of his dealings with them. John began his Gospel by announcing that Jesus is the true tabernacle, come to dwell among us and endowed with the glory as of the only Son of the Father. In the history of salvation the tabernacle gave way to the temple as the locus of God's presence. But, according to John's theology, the temple was at most a prototype and a foreshadowing of the true tabernacle and the true temple—Jesus himself. For John, Jesus was the eschatological mode of God's presence, the locus of revelation, and the place of salvation. In him all people could contemplate the glory of the Lord.—D.J.H.

441. J. K. ELLIOTT, "John 1.14 and the New Testament's Use of *plērēs*," *BibTrans* 28 (1, '77) 151-153.

The word *plērēs* in Hellenistic Greek is generally indeclinable when followed by a dependent genitive. We must not assume that *plērēs* in Jn 1:14 can only be a nominative. It could stand with any case and could agree with *doxan*, *logos*, *autou*, *monogenous*, or *patros*. The solution to the translation must be sought on exegetical grounds. The case of *plērēs* does not bind the interpretation.—D.J.H.

442. A. T. HANSON, "John i. 14-18 and Exodus xxxiv," *NTStud* 23 (1, '76) 90-101.

Though a few commentators have ignored or denied it, the background of Jn 1:14-18 is the theophany narrative of Exod 33—34. The phrase *plērēs charitos kai alētheias* translates *rab hesed we'emet* of Exod 34:6, and 2 Jn 1-3 is not a parallel that would argue against this. The author can stress the invisibility of God in 1:18 because he believes that not God himself but only his Logos was seen in a revelatory event. Parallels with such passages as Job 28:27 and Ps 85:7-10 also lead back to Exod 33—34 in various ways.—G.W.M.

443. [Jn 2:1-11] S. D. TOUSSAINT, "The Significance of the First Sign in John's Gospel," *BiblSac* 134 (533, '77) 45-51.

For Israel, the miracle of Christ's turning water to wine was a picture of the obsolescence of Judaism. The old wine had run out, and Christ was here to bring the new. For Christians, the miracle was a sign of the abundant joy of salvation and of the new life in Christ.—D.J.H.

Jn 2:1-11, § 21-416.

444. K. TSUCHIDO, "The Composition of the Nicodemus-Episode, John ii 23 – iii 21," *AnnJapBibInst* 1 ('75) 91-103.

In adopting and developing some traditional materials, the Evangelist formed 2:23—3:21, perhaps under the influence of contemporary Judaism (see *1QS* 3—4). This is confirmed by the appearance of many characteristically Johannine ideas and stylistic traits in the passage. The climax of the narrative sequence is the conclusive proclamation in vv. 13-14. Behind Jesus' dialogue with Nicodemus was the polemic between those who lived under Moses' authority and those who regarded Jesus as the one who came from God.—D.J.H.

445. [Jn 3:3-10] M. VELLANICKAL, "Christian: Born of the Spirit," *Biblehashyam* 2 (2, '76) 153-174.

The structure of Jn 3:3-10 shows the movement of the central theme of rebirth with its different aspects and their interrelationships. The passage begins by stating the absolute necessity of the new birth as an indispensable condition for a genuine Christian life and then specifies the nature of this birth and the nature of the "reborn." The Christian is one who is reborn in the Holy Spirit, and this rebirth leads to a life of faith. Growth in this life of faith is given through the continuous influx of the Holy Spirit.—D.J.H.

446. G. D. KILPATRICK, "John iv 41 *PLEION* or *PLEIOUS*," *NovTest* 18 (2, '76) 131-132.

The presence of *pleious* as a contracted comparative form of *polus* in Jn 4:41 is surprising (cf. the uncontracted forms in 4:1; 7:31; 15:2; 21:15), and so the reading *pleion* found in P⁷⁵ and some other witnesses may be original. The change of *pleion* to *pleious* was due to the encroachment of *pleon* (meaning *plus*, not *magis*, in Latin) on *mallon* until it came to be used with positive adjectives to form a comparative. Atticists by reaction may have been hypersensitive and may have tried to eliminate the word even where it was properly used. In making their correction, they introduced into Jn an Attic form that the Evangelist used nowhere else.—D.J.H.

447. [Jn 4:43-54] K. MATSUNAGA, "The Galileans in the Fourth Gospel," *AnnJapBibInst* 2 ('76) 139-158.

Jn 4:43-54 is the only passage in which the attitude of the Galileans toward Jesus is really the subject of a pericope. The *patris* of Jesus in 4:44 is most likely intended to be Judea. In the healing of the official's son (4:46-54) the Evangelist has integrated the motif of "believing without seeing" and made the official into an ideal figure representing the Galileans. The role of the Galileans in the Fourth Gospel is to challenge the Jews in the Evangelist's milieu to repentance.—D.J.H.

448. M. DEL VERME, "La piscina probatica: Gv. 5, 1-9. Un problema di critica testuale e di esegeti di fronte ai risultati degli ultimi scavi," *BibOr* 18 (3-4, '76) 109-119.

L.-H. Vincent and F.-M. Abel (1925), N. Van der Vliet (1938), and J. Jeremias (1949) identified the Johannine probatica with two pools north of the Temple area. But this position has been brought into question by the 1958 excavation conducted by the White Fathers and the 1963-64 campaign reported by A. Duprez. East of the forenamed pools the excavators unearthed a complex of grottoes and baths enclosing a large natural grotto once decorated with mosaics and frescoes, which contained fragments of ex-votos and vases. The archaeological evidence would indicate that the structures existed in the 1st century A.D., and the excavators identify these baths with the probatica. They further argue that archaeology confirms the authenticity of Jn 5:3b-4, since in Jesus' day a pagan healing sanctuary probably existed in this place. Philology also supports the authenticity, since the verses use a phrase that could have been part of the pagan healing rite. On exegetical grounds one may argue that the cure of the paralytic in a locale suspect for its orthodoxy is in harmony with the boldness and freedom of Jesus, who talked with the Samaritan woman, ate with sinners and publicans, and chose a publican as one of his Twelve. On the other hand, the omission of Jn 5:3b-4 in some manuscripts can be explained as theologically motivated, as is the case e.g. with the sweat of blood (Lk 22:43-44).—J.J.C.

Jn 5:1-18, § 21-396.

Jn 8:20, § 21-597.

449. L. STACHOWIAK, "Dobry Pasterz (J 10, 1-21) (Der gute Hirt)," *Rocznik Teologiczny* 22 (1, '75) 75-84.

A study of the pericope on the basis of literary structure (i.e. its locus in the Gospel), its *Gattung* (something between parable and allegory), and its themes (shepherd, sheep, etc.), which are Christological and Christocentric, indicates that the passage probably reflects certain tensions between Judaism and Christianity.—J.P.

450. [Jn 11:1-44] P. TRUDINGER, "The Raising of Lazarus—A Brief Response," *Down Rev* 94 (317, '76) 287-290.

B. McNeil [§ 19-617] has not sufficiently stressed the differences between the raising of Lazarus and the resurrection of Christ [see § 21-134] and has probably overemphasized the importance of the question, "Who is this Jesus of Nazareth?". [McNeil (pp. 290-291) accepts the distinction between the two events but refuses to relegate the Christological question to an entirely subordinate role.]—D.J.H.

Jn 12:1-8, § 21-420.

451. A. NICCACCI, "L'unità letteraria di Gv 13, 1-38," *EunetDoc* 29 (2, '76) 291-323.

The aim of this study is to demonstrate that Jn 13 is a literary and theological unity. Analysis of the text (its divisions and subdivisions, the links that bind them together, and the parallelisms within the chapter and between it and Jn 15:1-17) leads to three conclusions: (1) Jn 13 constitutes by itself a closed literary unit exactly like Jn 17. (2) Vv. 1-3 are the solemn introduction both to chap. 13 and to the whole major section of the "hour" of Jesus (Jn 13—19). The various sections of Jn 13 are, moreover, closely interrelated. (3) The parallelisms between the different sections suggest that a "moralizing"

interpretation of the washing of the feet independent of and distinct from a "sacramental" interpretation is merely a myth. The "sacramental" interpretation, which can include both baptism and penance, might find its justification in the distinction in v. 10 between total and partial washing. For John the center of Christian life is the person of Christ, revealer of the Father, and the Son of Man exalted on the cross, from whose side flowed the sacraments of the church.—S.B.M.

452. [Jn 13—17] I. DE LA POTTERIE, "The Paraclete," *Biblehashyam* 2 (2, '76) 120-140.

The five promises of the Paraclete in the Last Supper discourses are related to the life of faith of Jesus' disciples. The first promise (Jn 14:16-17) underlines the fundamental opposition between the world and believers. The second (14:26) and the fifth (16:12-15) refer to the Spirit's role as teacher, while the third (15:26-27) and the fourth (16:7-11) allude to his juridical action in the great trial in which Jesus and the world oppose one another. According to each of these texts, the special task of the Spirit is to deepen the disciples' faith by allowing them to understand from within the life and message of Jesus or by strengthening their uncertain faith against the attacks of the world.—D.J.H.

453. [Jn 19:31-37] L. DUNLOP, "The Pierced Side. Focal Point of Johannine Theology," *BibToday* 86 ('76) 960-965.

The blood and water flowing from the pierced side of the crucified Christ are, for John, a revelation of the true nature of Jesus' death. They can mean only that Jesus, dead in the ordinary sense of the term, is in a deeper and truer sense fully alive and the source of life to all who believe in him.—D.J.H.

454. J. SUGGIT, "The Eucharistic Significance of John 20.19-29," *JournTheolSAfric* 16 ('76) 52-59.

Jn 20:19-29 has many eucharistic overtones, e.g. references to the crucifixion (vv. 20, 25, 27), the mention of the first day of the week (vv. 19, 26), the greeting "peace" (vv. 19, 21, 26), and the joy and adoration of the disciples (vv. 20, 28). John sought to help his audience understand that the Eucharist celebrated on the Lord's day in their community in the late 1st century was the setting forth of God's glory and his gracious revelation in Christ.—D.J.H.

Acts of the Apostles

455. C. K. BARRETT, "Acts and the Pauline Corpus," *ExpTimes* 88 (1, '76) 2-5.

If one assumes that Luke must have known Paul's letters, no adequate explanation of why Luke deliberately suppressed all trace of his knowledge of them can be found. On the other hand, several factors suggest that Luke did not know them at all: (1) Paul's letters were acknowledged at the time of their composition to be weighty (see 2 Cor 10:10), but they were not yet recognized as "canon." (2) The date of Acts is disputed, but it would be wrong to suppose that the book must be from the 2nd century. (3) On any showing it is unlikely that Luke knew Paul personally. (4) The "we-document," which was an itinerary written by a companion of Paul, would not provide occasion for reference to the letters. (5) Luke belonged to a strand of Christianity that was not Paul's. In reconstructing the story of the Christian mission, Luke put on his new-found hero's lips the doctrines of his own "gentile theology."—D.J.H.

456. E. GRÄSSER, "Acta-Forschung seit 1960 (Fortsetzung)," *TheolRund* 41 (3, '76) 259-290. [See § 21-142.]

After a ten-page list of books and articles on Acts published in various languages over the past decade and a half, the survey focuses on Luke's methods of composition as well as the literary character and theological tendency of Acts. Studies on Luke's theology of salvation history and his achievements as a theologian are given special attention. [To be continued.]—D.J.H.

457. L. LEGRAND, "Local Church and Universal Church in the Acts of the Apostles," *Vidyajyoti* 40 (7, '76) 290-298.

For Luke, the one ongoing divine purpose was the basic principle of church unity. The universal church resulted when the Jerusalem community lost its first identity as the mother church and discovered itself as the *ekklēsia*, the convocation of nations.—D.J.H.

Acts, §§ 21-307, 371, 407, 468—469.

458. [Acts 2] M. GOURGUES, "Lecture christologique du Psaume CX et fête de la Pentecôte," *RevBib* 83 (1, '76) 5-24.

An examination of Acts 2 in the light of Jewish texts about Pentecost suggests that Luke (or his sources) was inspired by the traditions of his time relative to the theophany and the gift of the Law on Sinai. Several points in the discussion of Ps 110:1 in Acts 2:33-36 (the use of *hypsisthai*, the mention of the right hand of God, the exaltation) indicate the presence of more or less archaic traditions, at least pre-Lukan ones. In Heb 8:1—10:18, there are references to Ps 110 in 8:1 and 10:12-13 along with many allusions to events associated with Pentecost in the Jewish tradition. Indeed, Acts 2 seems to be a Christian reading of Pentecost as the feast of the gift of the Law, while Heb 8:1—10:18 presents a Christian reading of Pentecost as the feast of the covenant. These texts imply that the Christian celebration of Pentecost was the original context for the Christological application of Ps 110.—D.J.H.

Acts 3:2-3, § 21-597.

459. P. W. VAN DER HORST, "Peter's Shadow: The Relgio-Historical Background of Acts v. 15," *NTStud* 23 (2, '77) 204-212.

In many cultures being touched by a person's (or animal's) shadow means being in contact with and influenced by the vital power, whether it be for the better or for the worse. Texts from Ennius, Aelianus, ps.-Aristotle, Pausanias, and Pliny leave no doubt that in the Hellenistic and Roman periods these "primitive" concepts were current in the Mediterranean countries. We may safely conclude that in Acts 5:15 Luke used this concept of shadow to extol Peter's healing power. Some connection between the notion of the shadow's energy and the term *episkiazēin* in Lk 1:35 is also quite likely.—D.J.H.

460. D. MÍNGUEZ, "Hechos 8,25-40. Análisis estructural del relato," *Biblica* 57 (2, '76) 168-191.

Of three articles under the rubric "Three Studies of Language and Style: Lyric, Narrative and Dramatic," this is the only one on a NT text. Having briefly explained the method involved, the article first delimits the account of the eunuch of Candace in Acts 8:25-40, giving its surface structure and pointing out its concentricity. The form, how-

ever, is not something imposed on the content from without. Since the word—not just as a lexical unit but in its relation to the other words in the context—is what carries meaning, an analysis of the vocabulary of Acts 8:25-40 attempts to disclose the deep generative matrices that animate the system of signification in the entire pericope. The idea of the “way,” semiotically structured in the static/dynamic opposition, is the deep generative matrix of the account. The article then proceeds to the narrative action, defining the function of each element within the text. But the reality of the action rests upon the persons who execute it. Here the idea of the “way” is shown to be a way of joy for the eunuch and a way of new evangelization for Philip.—S.B.M.

461. [Acts 17:22-31] F. F. BRUCE, “Paul and the Athenians,” *Exptimes* 88 (1, '76) 8-12.

In Acts 17:22-31 Paul does not argue from “first principles” of the kind that formed the basis of various systems of Greek philosophy. His exposition and defense of his message are founded on the biblical revelation and echo the thought and at times the very language of the OT writings. Like the biblical revelation itself, his speech begins with God the creator of all, continues with God the sustainer of all, and concludes with God the judge of all. It is underestimating Paul’s versatility to think that he could not have presented the essence of Rom 1—3 to pagans along the lines of Acts 17:22-31.—D.J.H.

462. [Acts 19:14] B. A. MASTIN, “Scaeva the Chief Priest,” *JournTheolStud* 27 (2, '76) 405-412.

Apuleius’ tale of the miracle worked by Zatchlas the Egyptian priest (*Metamorphoses* 2:28 ff.) may help explain why Scaeva is described in Acts 19:14 as a priest or chief priest. The point is that the seven sons who exorcized belonged to a priestly family, and such a family might reasonably be found engaged in such activities. The fact that the majority of textual witnesses say that Scaeva was a Jew is consistent with this position since the Jews had a reputation as magicians in antiquity. Whether the incident reported in Acts 19:13-16 actually happened can be neither established nor disproved, but it is of a piece with the conflict with magic reflected elsewhere in Acts. The theories of E. Haenchen, F. C. Burkitt, and K. Berger regarding the passage are also described and criticized.—D.J.H.

463. F. SAUM, “‘Er lebte . . . von seinem eigenen Einkommen’ (Apg 28,30),” *BibZeit* 20 (2, '76) 226-229.

The translation of Acts 28:30 (“He lived . . . at his own expense”) proposed by E. Hansack [§ 20-160] obscures the spatial dimensions of *emmenein* and makes it the equivalent of *zēn*. Furthermore, linguistic and logical considerations demand that *misthōma* be translated as “rented lodgings.”—D.J.H.

EPISTLES—REVELATION

Paul

464. P. CIHOLAS, “Knowledge and Faith: Pauline Platonisms and the Spiritualization of Reality,” *PerspRelStud* 3 (2, '76) 188-201.

The Socratic analysis of reality corresponds in many instances to a Pauline interpretation of human nature, and the ontological structures of reality attributed to Socrates in Plato’s dialogues serve as a model for Paul’s understanding of humanity. The *sōma-psychē* dualism, the nature of the soul and its immortality, the doctrine of remembrance,

and the limits of knowledge in encountering ultimate reality are discussed. Both Plato and Paul agreed that God is the measure of all things. But, while Plato sought to penetrate the ideal and invisible world by the intellect alone, Paul maintained that the invisible world can be penetrated only through faith. Whether Plato's writings directly influenced Paul or there are merely Platonic affinities in Paul's letters, remains to be determined.—D.J.H.

465. J. COPPENS, "Le Fils de l'homme dans le dossier paulinien," *EphTheolLov* 52 (4, '76) 309-330.

(1) None of the texts or themes commonly invoked for discovering in the Pauline corpus clear allusions to the Son of Man are convincing. While there are some similarities between the Son of Man and Christ (e.g. pre-existence, eschatological role), there are essential differences, e.g. Jesus' mission in history, the power of his resurrection, justification through union with Christ. (2) In Heb 2:5-9 the terms *anthrōpos* and *huios anthrōpou* of Ps 8:5 refer to "human nature" in general. There is no allusion to a Danielic or Enochic Son of Man, the ideal human or prototype of humanity, or the title assumed by Jesus in the Gospels.—D.J.H.

466. P. W. GOOCH, "St. Paul on the Strong and the Weak: A Study in the Resolution of Conflict," *Crux* [West Hill, Ont.] 13 (2, '75-'76) 10-20.

In resolving the conflicts about diet and holy days described in 1 Cor 8:1-13; 10:14—11:1 and Rom 14:1—15:6, Paul's solution was this: The principle of love dictates that the strong should abstain from any activity that would contaminate the consciences of the weak and make them stumble. This prescription applied only when some liberated behavior involving no fundamental principle would seriously damage those who had a defective understanding of the faith.—D.J.H.

467. J. GUILLET, "Bulletin d'exégèse paulinienne," *RechSciRel* 64 (3, '76) 403-412.

Descriptions and evaluations of Pauline studies that have appeared in five recent publications. All the items were printed in either French or German.—D.J.H.

468. R. L. JESKE, "Luke and Paul on the Apostle Paul," *CurrTheolMiss* 4 (1, '77) 28-38.

The genuine letters of Paul are the primary sources for a historical investigation of Paul's career. Acts can be used confidently (1) when it tallies with the Pauline data and (2) when it offers supplementary information that is otherwise compatible with the Pauline data. The main part of the article traces Paul's life according to this pattern: before conversion, conversion, after conversion (the apostolic council, the missionary journeys, Law and apostleship, death). An appendix uses Acts and Paul's letters to frame the chronology of Paul's life.—D.J.H.

469. D. MOODY, "A New Chronology for the Life and Letters of Paul," *PerspRelStud* 3 (3, '76) 248-271.

Four dates are crucial for establishing the framework of Pauline chronology: Paul's conversion in A.D. 36, the death of Herod Agrippa I in 44, the coming of Gallio as proconsul of Achaia in 51-52, and the arrival of Festus in Caesarea in 57. The material in Acts is presented in six panels or books, each covering a five-year period (beginning with A.D. 30) and each closing with a summary of progress (6:7; 9:31; 12:24; 16:5; 19:20; 28:30-31). The final section of the article discusses the origin and setting of each Pauline writing from 1 Thes in A.D. 50 to 2 Tim in 67.—D.J.H.

470. F. PACK, "Boasting in the Lord," *RestorQuart* 19 (2, '76) 65-71.

In the NT *kauchaomai* and cognates are used almost exclusively by Paul. Rather than boasting about his talents and achievements, Paul recognizes that these are gifts from God and so occasions for boasting in the Lord. Furthermore, for Paul, it is legitimate to glory in the power of God working through his fellow Christians to accomplish the divine purposes.—D.J.H.

471. F. PASTOR, "Libertad helénica y libertad paulina," *MiscCom* 34 (1, '76) 97-113.

Without raising the question of possible Pauline dependence on Greek ideas and expressions, the article compares Paul's notion of liberty with its Greek counterpart. It surveys the use of *eleutheria* in Plato, for whom to be free is to be more human, to conquer the passions, and to practice virtue. Within this internal liberty Plato situates the liberty of the law. For him liberty is most often an ethical quality, a way of life, and a mode of behavior. Paul, however, speaks of liberty as a new ontological—not ethical—mode of being. It is a Christian being, a new situation. Plato does not speak of a liberator, but Paul speaks of Christ, the principal agent of our liberty. In both Plato and Paul liberty is not merely freedom from something but freedom for something. In Plato liberty is anthropocentric, while in Paul it is Christocentric.—S.B.M.

472. J. PATHRAPANKAL, "Authority in Pauline Theology," *Jeevadhara* 34 ('76) 342-359.

According to Paul, the church is a Spirit-filled community and as such is charismatic by its very nature. All members of the church are to live under the authority of the Spirit. Paul put his apostolic authority into practice in realizing that it was a service of love and a service to persons. As a true leader, he wished his congregations to share his will, not to be subdued by it.—D.J.H.

473. J. PATHRAPANKAL, "Local Church and Universal Church in Pauline Theology," *Vidyajyoti* 40 (7, '76) 299-306.

Paul viewed the local church as the place where Christ is present and where the Spirit is at work. But he also believed that the local church must look to the cosmic and transcendent church and reach out and transform itself into the ultimate goal that God has set for it.—D.J.H.

474. P. RICHARDSON, "Weak and Strong: The Changing of a Metaphor," *Crux* [West Hill, Ont.] 13 (2, '75-'76) 3-9.

In 1 Cor Paul urged the strong to defer to the weak in matters of behavior (but not of principle), for God himself uses weak things to show his power. In 2 Cor 10—13 he argued that his being weak was simply a means by which God could make fuller use of him in contrast to the superlative apostles who relied on their own strength. In Rom 12:1—15:33 he sided with those who saw new things in store but cautioned them not to judge Jewish Christians. In Eph the freedom context was left behind for a church-centered view of God's strength. There Paul armed the church for its cosmic struggle and gave generalized (but more cautious) advice. While Paul was very flexible in applying the strong/weak metaphor to various situations, he always worked at problems on the basis of principles.—D.J.H.

475. C. I. K. STORY, "The Nature of Paul's Stewardship with Special Reference to I and II Corinthians," *EvangQuart* 48 (4, '76) 212-229.

After studying the terms in the Pauline letters that specify Paul's stewardship, the

article focuses on the situations in 1-2 Cor in which Paul acts as a steward. The word *apostolos* is the most significant term used to describe Paul's position of trust. On certain issues the gospel points the way to solutions of church problems, and so Paul may speak *kata kyrion*. On other issues (e.g. food offered to idols and marriage) Paul has no direct word from Jesus, and so he must speak *kata tēn emēn gnōmēn*. Finally, when opponents question his credentials as God's steward, he feels compelled to answer by boasting of his service and sufferings for Christ. In these instances he must speak *kata anthrōpon*.—D.J.H.

476. D. VON ALLMEN, "Pour une synopse paulinienne," *Biblica* 57 (1, '76) 74-104.

After a review of past applications of the synoptic method in biblical study (OT, Gospels, epistles), the article tries to establish criteria for producing a Pauline synopsis (technical matters, diachronic or synchronic approaches) and offers some samples of how the texts can be best presented. A Pauline synopsis should be structured so as to clarify in turn the text of each epistle by the parallels found in the other letters. Application of the synoptic method to the Pauline corpus has interest from several points of view: citations of and allusions to other writings, literary relationships between the epistles, the history of the Pauline school, the history of the Pauline tradition, the history of Paul's thought, an inventory of theological motifs and their variations, discourse structures, and diverse aspects of the semantics of Pauline language. A concluding note discusses *Pauline Parallels* (1975), edited by F. O. Francis and J. P. Sampley.—D.J.H.

Paul, §§ 21-455, 502, 585.

Romans, 1—2 Corinthians

477. [Rom] E. FUCHS, "Sola fide. Der Kampf um einen Stilbruch," *ZeitTheolKirch* 73 (3, '76) 306-314.

Sola fide, only through faith and without the works of the Law, may one stand up under the judgment of God (Rom 3). That was the great breakthrough of the epistle, since insistence on both faith and works was correct according to Jewish standards (see Jas 2:24). Faith is a deed (*Tat*), not a work; it does not need confirmation through works. The main part of the article explores the ramifications of this central Pauline notion.—D.J.H.

478r. E. KÄSEMANN, *An die Römer* [NTA 18, p. 249; § 20-528r].

A. DI MARCO, "Il commento alla lettera ai Romani di Ernst Käsemann," *RivistBib* 24 (3, '76) 243-262.—The first two parts of this article are descriptive, underlining the fundamental themes discussed by K in his commentary on Rom: *dynamis* (of God and of Christ); *charis*, *apolytrosis*, *sōzein*, etc. in their eschatological sense; apocalyptic and the anthropology elaborated within its framework. The reading of a work of such originality, however, occasions discussion both of content and of methodology. Too much stress is put on the apocalyptic notion of the two aeons, which is not so much the result of a reading of Rom as a special insight imposed over the text. It is less than perfectly Pauline to reduce everything to *dynamis*, and it surely robs Paul's thought of much of its sharpness. A greater use of philological and linguistic data could have clarified certain problems such as *dikaiosynē*. In the complex working out of salvation room must be allowed for the Christian paradox of the *solus Deus* and our collaboration with him. K

excludes all such collaboration while he does not hesitate to speak of the believer as the instrument of God. K's evident distaste for any "mystical" explanation calls for some qualification.—S.B.M.

479r. ——, *Idem*.

J. K. RICHES, *ScotJournTheol* 29 (6, '76) 557-574.—The comprehensiveness, incisiveness, originality, and theological perceptiveness of this commentary must ensure it an important place in the long tradition of German Protestant study of Romans. It is as thoroughgoing an apocalyptic reading of the epistle as even A. Schweitzer could have wished. The tensions between saving history and justification are done away with by K's apocalyptic and cosmic interpretation of justification that yet insists on the present reality of the individual's righteousness. What holds K's view of Paul's theology together is his insistence on the centrality of Christology. Yet he is wrong to imagine that one can make a sharp caesura between the apocalyptic concepts in which Paul expresses himself and the thing (Christology) that he expresses.—D.J.H.

480. G. E. LADD, "Righteousness in Romans," *SWJournTheol* 19 (1, '76) 6-17.

In the OT the righteous person meets the divine standard and thus is declared in a right relationship with God. Paul agreed with contemporary Judaism in regarding justification as both forensic and eschatological. But for him the ground of justification was the death of Christ and the means by which justification became efficacious to the individual was faith. Reconciliation, eternal life, and right conduct flow from justification.—D.J.H.

481. M. D. TOLBERT, "Life Situation and Purpose of Romans," *RevExp* 73 (4, '76) 391-399.

Rom 15:24-28 indicates that the letter was written in A.D. 55 when Paul was in Greece (probably Corinth) in the interim between receiving the offering from Macedonia and Corinth and handing it over to the Christians in Jerusalem. On the eve of his trip, he wrote to the believers at Rome to assure them that his going to Jerusalem did not show a loss of confidence in the gospel and that his faith in it remained unwavering.—D.J.H.

Rom 1—3, § 21-461.

482. F. STAGG, "The Plight of Jew and Gentile in Sin: Romans 1:18-3:20," *RevExp* 73 (4, '76) 401-413.

In Rom 1:18—3:20 Paul showed that the universality of sin in Jews and Gentiles made necessary the revealing of God's righteousness. The revelation of his righteousness and the revelation of his wrath are two sides of the same revelation, not two separate revelations. Four major movements can be traced in this section: the wrath of God (1:18-32), the righteous judgment of God against the Jew (2:1-16), the Jew and the Law (2:17—3:8), and both Jew and Greek under sin (3:9-20).—D.J.H.

483. H. S. SONGER, "New Standing Before God: Romans 3:21-5:21," *RevExp* 73 (4, '76) 415-424.

Paul's theme in Rom 3:21—5:21 is the righteousness of God revealed in Jesus Christ. The exposition of this part of the letter is presented according to this threefold division: God's love in action (3:21-26), righteousness by faith for all (3:27—4:25), and the results of justification (5:1-21).—D.J.H.

484. [Rom 3:29-30] C. DEMKE, "‘Ein Gott und viele Herren.’ Die Verkündigung des einen Gottes in den Briefen des Paulus," *EvangTheol* 36 (5, '76) 473-484.

An examination of Rom 3:29-30 and 1 Cor 8:1-6 shows that, for Paul, the “only-one” God is the God of faith and love. Confession of the oneness of God involves confession of his sameness for all people and of his unequivocal love revealed in Christ. Paul’s understanding of God is based on Christology.—D.J.H.

Rom 5:12-21, § 21-506.

485. J. B. POLHILL, “New Life in Christ: Romans 6-8,” *RevExp* 73 (4, '76) 425-436.

Rom 6—8 discusses the content of the new relationship with God through Jesus Christ. The first part (6:1—7:6) treats the theme of the new conduct that follows justification by means of three analogies: baptism (6:1-14), slavery (6:15-23), and marriage (7:1-6). The second major part (7:7-25) deals with the inefficacy of the Law to produce true righteousness. The third part (8:1-39) is concerned with the Spirit as enabling the new conduct and forming the basis of the new life in Christ.—D.J.H.

486. J. W. MACGORMAN, “Romans 7 Once More,” *SWJournTheol* 19 (1, '76) 31-41.

After describing the problems encountered in Rom 7 and surveying the various interpretations of the passage, the article concludes that the chapter has both autobiographical and typical features. Rom 7 is a description of life under the Law, while Rom 8 is concerned with life under grace. The present tenses in vv. 14-25, the intensity of its language, and the meaning of v. 25b remain problems.—D.J.H.

487. S. YAGI, “Weder persönlich noch generell—zum neutestamentlichen Denken anhand Röm vii,” *AnnJapBibInst* 2 ('76) 159-173.

The “I” in Rom 7 is meant in neither a purely personal nor a purely general sense. Yet it is at the same time personal (having to do with Paul’s own self) and general (having to do with everyone’s self). The existential experience of Paul the Pharisee is seen as reflecting the essence of the faith-experience. Paul’s individual self is never cut off or divided from the general self (cf. his teaching on the body of Christ).—D.J.H.

488. H. W. M. VAN DE SANDT, “Research into Rom. 8,4a: The Legal Claim of the Law,” *Bijdragen* 37 (3, '76) 252-269.

The word *dikaiōma* was used in the Roman empire in the 1st century A.D. in connection with law. In the West the word had several different accents within the legal framework, but it is not clear whether it functioned in a specific technical-juridical sense in lawsuits as in the East. In the Septuagint there is a tendency to reserve the singular for translating *mišpat* and the plural for *ḥôq/ḥuqqâ*. While the use of *dikaiōma* in Rom 8:4a is in line with the *dikaiōmata* of the Septuagint and Rom 2:26, Paul has chosen the singular to point to the one commandment of *agapē* (cf. Gal 5:14). Furthermore, Paul’s use of the term in juridical contexts (Rom 5:16, 18; 8:4) suggests that he knew the nuance of the word in profane literature. To do justice to both accents, the translation “the legal claim of the Law” seems fit.—D.J.H.

489. H. W. M. VAN DE SANDT, “An Explanation of Rom. 8,4a,” *Bijdragen* 37 (4, '76) 361-378.

It is impossible to attach an eschatological purpose to the verb *plērōthē* in Rom 8:4. Rather, Paul may well have had in mind the rabbinic combination of *qûm* and *tôrâ*

every time that he used the phrase *ton nomon plēroun* (see Gal 5:14; 6:2; Rom 13:8b, 10b). The use of the expression in rabbinic literature and in Paul's writings makes it clear that Rom 8:4 is a law-summary. The verse may be translated in this way: "that the legal claim of the Law might be fulfilled among us, who do not walk according to the flesh but to the Spirit."—D.J.H.

490. G. R. BEASLEY-MURRAY, "The Righteousness of God in the History of Israel and the Nations: Romans 9-11," *RevExp* 73 (4, '76) 437-450.

The controlling theme of Rom 9—11 is the righteousness of God in history, and its chief concern is with mankind organized in nations. After the introduction (9:1-5), there are three major sections: the sovereign freedom of God in dealing with Israel and the nations (9:6-29), the responsible freedom of Israel in rejecting God's way of righteousness (9:30—10:21), and mercy upon all in the kingdom of God as the end of God's leading of Israel and the nations (11:1-36).—D.J.H.

491. B. CORLEY, "The Jews, the Future, and God (Romans 9-11)," *SWJournTheol* 19 (1, '76) 42-56.

When Paul contemplated the question of Jewish unbelief, his eye finally turned to future hope for the salvation of Israel. But the entire reasoning proceeded from a standpoint well within history: the present situation of hardened Israel genuinely magnifies the faithfulness of God, a faithfulness revealed in the preaching of the gospel. For Paul, the future of the Jews was ruled by the prior question of what God was now doing through the gospel. The main part of the article situates Rom 9—11 in the structure and theology of the epistle as a whole and then interprets 11:25-32 as an important element in a sustained, consistent argument.—D.J.H.

492. R. R. RICKARDS, "The translation of *dia rhēmatos Christou* ('through the word of Christ') in Romans 10.17," *BibTrans* 27 (4, '76) 447-448.

The better-known translations of Rom 10:17 assume that *rhēma* means "a word, a saying, what is said." But *rhēma* can also mean "a thing, matter, event, happening, fact." It is possible that *dia rhēmatos Christou* means the fact or happening of Christ, i.e. his whole life, death, and resurrection. The verse may mean that faith is the response made to the preaching of the Christ-event.—D.J.H.

493. R. A. CULPEPPER, "God's Righteousness in the Life of His People: Romans 12-15," *RevExp* 73 (4, '76) 451-463.

Rom 12—15 makes it clear that Paul intended his foregoing extended theological argument to call forth a response of gratitude and commitment that would reorient the life of the Roman community. The passage may be divided into four sections: 12:1-2; 12:3-21; 13:1-14; 14:1—15:13. The discussion of each section follows a three-part pattern: historical and literary context, exposition of the content, and hermeneutical comments.—D.J.H.

494. B. E. ADAMS, "Responsible Living in Community Setting (Romans 12-16)," *SWJournTheol* 19 (1, '76) 57-69.

Rom 12—16 is based on the conviction that faith in God who has supremely revealed himself in Jesus Christ must come to fruition in experience. The main part of the article is a pericope-by-pericope exposition of the passage with special consideration of the ways in which the gospel bears on the total life-situation.—D.J.H.

495. J. L. GARRETT, JR., "The Dialectic of Romans 13:1-7 and Revelation 13: Part One," *Journal of Church and State* [Waco, TX] 18 (3, '76) 433-442.

Six distinct themes of importance for the modern Christian understanding of civil government emerge from the exegetical history of Rom 13:1-7: (1) Obedient submission to the governing authorities is a Christian duty because civil authority has been ordained by God. (2) Resistance contravenes the ordinance of God and leads to God's judgment on the resisters. (3) Governmental authorities have been designed by God for human good. (4) God's wrath on evildoers is partly administered through the authorities. (5) Christian obedience should be motivated not only by the avoidance of God's wrath but also by one's own conscience. (6) Christians are to pay taxes and offer respect to the authorities. On the other hand, Rom 13:1-7 does not deal with the abuse of power, the commanded worship of the authorities, the persecution of Christians, participation by Christians in a revolution, and the permissibility of holding civil office. [To be continued.]—D.J.H.

496. A. J. HULTGREN, "Reflections on Romans 13:1-7: Submission to Governing Authorities," *Dialog* 15 (4, '76) 263-269.

Neither O. Cullmann's claim that the "powers" in Rom 13:1-7 are angelic forces nor E. Käsemann's view that the passage is a foreign body unrelated to its context is convincing. The trajectory of the teaching in the passage has been redirected in the light of Paul's paraenetic chain in chaps. 12—15 and the Roman situation to which he addresses himself. Rather than affirming a Christological foundation of the state, Paul calls for a Christological foundation of citizenship that is addressed to the individual Christian. A concluding section explores the problem of translating the text for people today.—D.J.H.

497. [1-2 Cor] M. CASEY, "Paul's response to Corinthian Enthusiasm," *BibToday* 88 ('77) 1075-81.

Failing to appreciate the role of suffering and death in Christian life, the Corinthians had allowed themselves to become obsessed with pneumatic gifts, which caused them to undervalue the role of the church and to become blind in assessing their own everyday conduct. To counter the disintegration apparent in this community, Paul insisted on a stronger eschatological vision that would provide motivation for a renewed discernment, greater communion, and a more practical exercise of love.—D.J.H.

1-2 Cor, § 21-475.

498. J. MURPHY-O'CONNOR, "Eucharist and Community in First Corinthians," *Worship* 51 (1, '77) 56-69.

Since the saving reality of Christ is made effective in the world through the Christian community, in a real sense Christ is the community [see § 21-169]. The formula of institution in 1 Cor 11:24-25 should be understood in a nonsymbolic way, as indicating real participation in the body and blood of Christ. Remembrance of Christ incorporates acceptance of the responsibilities of prolonging Christ's saving mission and of continuing to incarnate Christ's saving love until it is rendered unnecessary by his return (11:26). 1 Cor 10:17 suggests that Christ is directly involved in the sharing of the common loaf. A "community interpretation" of 11:29 accentuates both the unity of Paul's thought and its

relevance to the Corinthian situation: the Corinthians' acceptance of divisions was a sign that the "body" character of the community had not been understood.—D.J.H.

499. [1 Cor 1—4] K. GRAYSTON, "Not With a Rod," *ExpTimes* 88 (1, '76) 13-16.

The phrase *en panti logō kai pasē gnōsei* in 1 Cor 1:5 reflects the simple division at Corinth between those who insisted on *logos* as the remembered instructions of Jesus (dealt with in chaps. 1—4) and those who were drawn to *gnōsis* (dealt with later). Paul feared that a scribal treatment of the sayings of Jesus might displace the cross and deprive it of power. The only *logos* that Paul was willing to know was that of the cross (1:18). He preferred to treat the Corinthians with love and gentleness than to beat them with a rod (see 4:21).—D.J.H.

500. A. W. CARR, "The Rulers of this Age—I Corinthians ii. 6-8," *NTStud* 23 (1, '76) 20-35.

The phrase *hoi archontes tou aiōnos toutou* can refer only to the rulers who connived at the crucifixion of Jesus, i.e. Pilate, Herod, and Caiaphas. Lexicographically the use of "archons" in the plural in the NT occurs only in a clearly human sense, and the addition of "of this age" in Pauline usage does not imply demonic beings. The context supports this interpretation, and the theme of the ignorance of the rulers is central in some early Christian preaching (e.g. Acts 3:17; 13:27). The use of "archons" to refer to spiritual beings is a later development, first attested in Ignatius. The verses fit into the wider context of 1 Cor 1—3, with its clearly Jewish tone, when we realize that the whole passage reflects a sermon for the 9th of Ab, as suggested by H. St. J. Thackeray. The verses contribute little to understanding the nature of the Corinthian error.—G.W.M.

501. M. ADINOLFI, "Il matrimonio nella libertà dell'etica escatologica di 1 Cor. 7," *Antonianum* 51 (2-3, '76) 133-169.

The tension between "already" and "not yet" is expressed in three important phrases in 1 Cor 7: "in view of the present necessity" (v. 26), "the time is shortened" (v. 28), and "the schema of this world is passing away" (v. 31). Whereas in Hellenism freedom was sought in the polis or cosmopolis, Christians seek the city of God and view themselves as citizens of heaven. In 1 Cor 7 Paul did not consider matrimony in the abstract, but rather in the light of the eschatological era inaugurated by Christ and the consequent relativization of all earthly realities. Paul supplied two principles of action: Remain in the condition in which you were before your conversion (see vv. 25-26, 10-16, 8-9, 27-28). Live at a distance from your existential situation (see vv. 29-31).—D.J.H.

502. [1 Cor 7:8] G. BOUWMAN, "Paulus en het celibaat [Paul and Celibacy]," *Bijdragen* 37 (4, '76) 379-390.

1 Cor 7:8 may indicate that Paul was divorced, and not a widower as J. Jeremias has argued. In fact, 1 Cor 9:5-6 is best explained on the assumption that preachers coming from Jerusalem told the church of Corinth that Paul on his first missionary journey, when Barnabas was still in his company, was maintained by the communities and was accompanied by his wife. The so-called Pauline privilege in 1 Cor 7:15 would deal with Paul's own situation. His preference for the celibate life was partly determined by the fact that he did not succeed in living in peace with his wife.—D.J.H.

1 Cor 7:10-11, § 21-378.

1 Cor 7:15, § 21-502.

503. [1 Cor 7:25-35] G. BELLINATO, "O Pensamento de São Paulo acerca de Celibato na Primeira Carta aos Coríntios (Cor 5,25-35)," *RevistCultBib* 13 (1-2, '76) 90-98.

To explain Paul's view on celibacy, the article reviews the traditional modes of interpreting the injunction of virginity. The most common view of the injunction today is the eschatological one, which is adopted here. Celibacy frees one for Christian love in its fullest dimension in everything that pertains to the Lord. The celibate is called to a life of love, generosity, and dedication, like that of Paul himself.—S.B.M.

1 Cor 8:1-6, § 21-484.

1 Cor 9:5-6, § 21-502.

504. J. MURPHY-O'CONNOR, "The Non-Pauline Character of 1 Corinthians 11:2-16?" *JournBibLit* 95 (4, '76) 615-621.

W. O. Walker, Jr.'s hypothesis [§ 19-1034] that 1 Cor 11:2-16 is an interpolation composed of three originally separate texts, none of which was from the pen of Paul, is highly questionable on both factual and methodological grounds. The question of interpolation hinges on whether vv. 2-16 break the context of the letter, but chap. 11 has an unambiguous principle of unity—activities that pertain to public worship. Walker attempts to solve the problems of internal logic by postulating three originally separate units, but he has failed to face the problem of what the redactor was trying to do by combining the three texts in this way. None of Walker's arguments for the non-Pauline authorship of the texts stands up to close analysis, and in consequence, the hypothesis that 1 Cor 11:2-16 is a post-Pauline interpolation must be rejected. The basic issue concerns the authority of the NT, and the true solution is to be sought in what is *formally taught* by the inspired writers. The statements regarding the subordination of women form part of the presuppositions of the sacred writer and do not belong to this category.—M.P.H.

505. M. BOUTTIER, "Complexio Oppitorum: sur les Formules de I Cor. xii. 13; Gal. iii. 26-8; Col. iii. 10, 11," *NTStud* 23 (1, '76) 1-19.

(1) Analysis of the texts. Despite its close affinities with the context, 1 Cor 12:13, because it refers to baptism, reflects a pre-Pauline formula. Gal 3:26-28 likewise reflects such a baptismal formula and even more radically expresses the Christian's break with the past. In Col 3:10-11 the formula is dependent on Gal but modified in form and in purpose. (2) Remarks on the significance of the formula. In the Jewish world the effect of it was to proclaim in a radical way the end of the Law. In the Hellenistic world it was related both to the Stoic movement toward cosmic universalism and to the gnostic aversion from the cosmos. For Paul the formula never implied the disappearance of human characteristics. One should recall four points in his thought: (a) his advice to everyone in 1 Cor 7 to remain as they are, implying that the power of the gospel touches every form of life; (b) his distinction between what has happened in Christ and the end, including resurrection; (c) his concrete ethic, which involves reciprocal relations among different people in the community; (d) his affirmation of the world itself as *aparchē* of the kingdom to come. For Paul only the recognition of the differences enables one to affirm the bond of unity which is Christ.—G.W.M.

506. [1 Cor 15:22] J. SZLAGA, "Chrystus jako nowy Adam w Listach Pawła Apostoła (Christus als der neue Adam in den Briefen des Apostels Paulus)," *Rocznik Teologii Kanonicznej* 22 (1, '75) 85-96.

A comparison of 1 Cor 15:22, 44-49 with Rom 5:12-21 shows a contrast of two stages of salvation history: before and after Christ. In 1 Cor Paul stresses that the new life has begun with Jesus, and in Rom he emphasizes the beginning of a new era of grace. The Adam-Christ parallels accent the universalism of salvation history, the power of redemption, and its eschatological fulfillment in the common resurrection.—J.P.

1 Cor 15:44-49, § 21-506.

507. [2 Cor] D. STANLEY, "Power and Weakness. Dialectic of Healing within the Healing Community," *Way* 16 (3, '76) 176-188.

2 Cor provides us with Paul's estimate of his own talents and limitations as a healer of the breach between himself and the Corinthian community. Paul knew that in order to exercise authority as an act of love, particularly where that authority had been challenged, it was crucial to subjugate his personal feelings and forget (and forgive) every affront to himself. For Paul, the very difficult matter of healing the healing community remained ever unfinished business.—D.J.H.

508. J. THOMPSON, "Authentic Discipleship—An Introduction to 2 Corinthians," *Restoration Quarterly* 19 (1, '76) 1-6.

2 Cor is devoted to the question: Who is an authentic disciple of Jesus Christ? Paul's opponents were interested in Jesus as a wonder-worker and a teacher and relied on ecstasy or "spiritual high" as the criterion of discipleship. Paul, who shares the sufferings of Christ, reminds his readers that real discipleship is found where disciples hold the priceless treasure in jars of clay, not where they boast about their gifts.—D.J.H.

2 Cor 3:6, § 21-324.

509. L. CRANFORD, "A New Look at 2 Corinthians 5:1-10," *SWJournTheol* 19 (1, '76) 95-100.

While 2 Cor 5:1-10 reveals that Paul believed in an intermediate state, it also indicates that he was not concerned about its metaphysical details. For him, death meant the deepening of our union with Christ as we possess the heavenly home (vv. 1-2), put on the heavenly life (vv. 2-4), and make our home in the true homeland with Christ (v. 8). This existence, whatever its nature—body or spirit, is conscious union with Christ. That is the "gain" of death (see Phil 1:21).—D.J.H.

510. G. D. FEE, "II Corinthians vi. 14 – vii. 1 and Food offered to Idols," *NT Studia* 23 (2, '77) 140-161.

No theory that 2 Cor 6:14—7:1 is an interpolation can make sense of the passage in its present context. Furthermore, the authenticity of the passage is not called into question by its so-called *hapax legomena*. Rather, the paraenesis makes sense in its present context if one takes seriously its relationship to the question of food offered to idols. 1 Cor 8—10 is not an answer to a question about idol food in general but rather a prohibition against joining unbelievers at table in the idol's temple. The Corinthians (or some of them) rejected this prohibition, and part of their rejection was an *argumentum*

ad hominem. In 2 Cor 6:14—7:1 Paul was responding to the *ad hominem* argument, while at the same time reinforcing his arguments against participation at the temple meal.—D.J.H.

511. J. LAMBRECHT, “‘Om samen te sterven en samen te leven.’ Uitleg van 2 Kor. 7,3 [‘In order to die together and to live together’],” *Bijdragen* 37 (3, '76) 234-251.

The expression *eis to synapothanein kai syzēn* in 2 Cor 7:3 is the equivalent of a purpose (or consecutive) clause. Both the context (6:11-13 and 7:2-4) and the fact that the infinitives have no object point in favor of the assumption that “we and you (together)” is the subject. No object need be supplied for the *syn-* elements, neither “us” nor “you” nor “Christ.” The expression goes back to the language of love, friendship, and service. As such, it emphasizes the reality and intensity of Paul’s love for the Corinthians. The preposition *eis* most probably points to a future death and life, not a death in baptism and actual Christian life. The change from the aorist *synapothanein* to the present *syzēn* is significant. Future death is just a passing fact, whereas life will be eternal. “To die together and to live together” embraces the fullness of the Christian future.—[From the author’s abstract.]

512. [2 Cor 12:1-5] L. HERRMANN, “Apollos,” *RevSciRel* 50 (4, '76) 330-336.

The visionary experience in 2 Cor 12:1-5 is Apollos’ ascent into the heavens, which is also described firsthand in 2 *Enoch*. With the publication of 2 *Enoch* Apollos (or Apollonios) achieved a certain notoriety in the Jewish-Christian milieu of Alexandria. He was probably that Egyptian prophet who predicted Caligula’s death in A.D. 41. This hypothesis, coupled with data from Acts and the Pauline epistles, allows us to know a good deal about Apollos’ life from A.D. 39 to 57. It also enables us to understand better certain passages in 1-2 Cor and to evaluate Apollos’ importance as the inspirer of the John who wrote Revelation and Hebrews.—D.J.H.

Galatians—Philemon

513. [Gal] P. J. CALLACHOR, “A Plea for Liberty,” *BibToday* 87 ('76) 1027-31.

Galatians is a plea to believers to accept their freedom and to take responsibility for it. Here Paul speaks out of his own experience of struggle and education into that freedom.—D.J.H.

514. J. B. ORCHARD, “Once again the Ellipsis between Gal. 2,3 and 2,4,” *Biblica* 57 (2, '76) 254-255.

A reply to A. C. M. Blommerde’s critique [§ 20-199] of the author’s attempt [§ 18-977] to find an explanation for the apparent ellipsis between Gal 2:3 and 2:4. By opting for the solution that *dia de tous pareisaktous pseudadelphous* (v. 4) and *apo de tōn dokountōn einai ti* (v. 6) are both connected directly with *ēnankasthē peritmēthēnai* in v. 3, Blommerde is compelled to deny that the natural sense of *de* in vv. 4 and 6 is adversative and to assert that it must be progressive, to ignore the unnatural distance separating the main verb *ēnankasthē* from *apo de tōn dokountōn einai ti* (which he would regard as an adverbial clause qualifying it), and to ignore the contextual pressure that *apo* in v. 6 can only mean “from.” Furthermore, Blommerde’s theory about vv. 3-6 cannot account for the unruffled harmony existing between Paul and the three pillars in vv. 1-2 and 7-10.—D.J.H.

515. [Gal 2:10] K. BERGER, "Almosen für Israel: Zum Historischen Kontext der Paulinischen Kollekte," *NTStud* 23 (2, '77) 180-204.

Almsgiving expressed the theological and social relation to the Jewish people of outsiders, sympathizers, and the newly converted. The identification of righteousness and almsgiving, the notion of alms as a means of expiating sin, and the specification of the recipients as belonging to the people of Israel were aspects of the "alms for Israel" motif. Giving to the poor of this group demonstrated a willingness to belong to the group. In Gal 2:10, alms for the poor expressed the relation of the Pauline communities to the Jewish-Christian community in Jerusalem. The collection, which functioned as a sign of unity (not of superiority or dependence), legitimated the communities of the uncircumcised and expressed their bond to Jerusalem with the help of traditional Jewish categories.—D.J.H.

Gal 3:26-28, § 21-505.

516. [Eph 3:14-21] J. R. W. STOTT, "Paul prays for the church," *Themelios* 2 (1, '76) 2-4.

Paul's prayer to the Father on behalf of the church has four steps whose key words are strength, love, knowledge, and fullness. These four petitions are sandwiched between references to God as the Father from whom the whole family derives (vv. 14-15) and as the one who works powerfully within us (v. 20).—D.J.H.

517. P. R. JONES, "La Prière par l'Esprit: Ephésiens 6:18," *RevRéf* 27 (3, '76) 128-139.

The verse touches the essence of Pauline theology, is directly linked to the purpose of the epistle, and is closely connected to its immediate context in grammar and in content. While scholars generally point out the similarity between the armor of God in Isa 59:17 and Eph 6:14-17, many fail to observe that in Isa 59:17—60:7 the fight for God's cause is followed by the description of the salvation of Gentiles as well as Jews. The latter is the main theme of Eph and would seem to indicate a direct influence of the Isaian passage upon the NT author. Prayer through (in) the Spirit is an important use of the sword of the Spirit, who sees that the words of the Lord may always be upon the lips of the faithful. In Eph 2:18 the fundamental role of the Spirit is stated: through Christ, Jew and Gentile have access to the Father in the same Spirit. Furthermore, prayer in the Spirit permits the believer to experience that all are led into the presence of God and to realize what it means to be seated in the heavenly places in Christ (cf. Col 3:1). Practically, this prayer produces conviction and courage in approaching the throne of God and in proclaiming his word.—J.J.C.

518. F. MANNS, "Un hymne judéo-chrétien: Philippiens 2,6-11," *EuntDoc* 29 (2, '76) 259-290.

The fact that the content of the hymn goes beyond the exhortation to humility argues for its pre-Pauline origin. After analyzing the structure of the hymn, noting its literary unity, and isolating the parallelisms within its strophes, the article reviews the doctrinal themes of the hymn: the abasement and exaltation (cf. *Tg. Ps.-Jonathan* 1 Sam 2:7-10, the Servant Song in Isa 52:13—53:12, and *Testament of Joseph* 1:3), the Adamic theme (cf. *Testament of Levi* 18:9; rabbinic texts in which Adam is almost identified with the Messiah, e.g. *Num Rabbah* 13:12; *Life of Adam and Eve*; and *Pesiqta Rabbati*), and the

theme of the *kyrios*. If these themes really had their origin in Judaism, it could be said that the origin of Phil 2:6-11 is to be sought in the Aramaic-speaking Palestinian community. The hymn should then be considered a Christian midrash dating back to the Aramaic-speaking generation of Christians. That community left in the hymn a triple interpretation of the resurrection: Jesus delivered from the kingdom of death, Jesus as the new Adam, and the enthronement of the Messiah.—S.B.M.

519. J. MURPHY-O'CONNOR, "Christological Anthropology in Phil., II, 6-11," *RevBib* 83 (1, '76) 25-50.

The theological anthropology of the book of Wisdom provides a consistent background that permits a homogeneous explanation of all the elements in the hymn cited in Phil 2:6-11. The conclusions deriving from this approach confirm J. Jeremias's analysis of the hymn as having three strophes with four lines each: Christ the righteous person as the perfect image of God (vv. 6-7b), Christ having no need of reconciliation but humbling himself and accepting death (vv. 7c-8), and the exaltation of Christ as *kyrios* (vv. 9-11). The author of the hymn wished to define what was unique about Jesus without taking him out of the orbit of humankind. The passion was a clear pointer to what Isa 40 ff. and Wisdom had to say about the sufferings of the just, but once the poet had entered this domain he was led to perceive that both these writings had something to say about the divine intention for mankind (see Wis 2:23; Isa 44:16 LXX)—an intention that failed to be realized because of sinfulness. He was thus led to see the uniqueness of Jesus in terms of his sinlessness.—D.J.H.

Col 3:10-11, § 21-505.

520. M. SYNNES, "Om psevdepigrafi og pastoralbrevenes ekthet" [On Pseudepigraphy and the Genuineness of the Pastoral Epistles], *TidsTeolKirk* 47 (3, '76) 179-200.

A careful reconsideration of pseudepigraphy in antiquity, using the personal-biographical information in the Pastorals (e.g. 2 Tim 1:3-5, 15-18; 4:10-11, 13), shows that the negative conclusions of N. Brox *et al.* [see §§ 13-992; 14-956r; 17-229; 18-366] with regard to genuineness (i.e. Pauline authorship) are not without positive alternatives. Brox's attempt to see these personal notices as a legitimate use of pseudepigraphy and as theologically and ecclesiastically of high value lacks clear historical examples and oversteps the boundary of what is psychologically and ethically plausible. Were such the case, the Pastorals would have to be called forgeries, which would be in conflict with the strict ethical demands of these letters. The question of their genuineness requires an answer other than that given by Brox and other interpreters.—J.S.H.

521. N. BROX, "Prophēteia im ersten Timotheusbrief," *BibZeit* 20 (2, '76) 229-232.

E. Dekkers's argument that *prophēteia* in 1 Tim 1:18; 4:14 refers to a prayer accompanying the imposition of hands and specifying its meaning as a liturgical action is not convincing. It is based on the very questionable interpretation of *praefatio* as the Latin equivalent of Greek *prophēteia* in the sense of "consecratory prayer" in the writings of Tertullian, Faustus, and Isidore of Seville. In fact, 1 Tim 6:11-16, which may well be an ordination discourse, is paraenesis rather than prayer and makes no allusion to the imposition of hands.—D.J.H.

1 Tim 3:2, 12, § 21-324.

522. [2 Tim 2] D. E. HIEBERT, "Pauline Images of a Christian Leader," *BiblSac* 133 (531, '76) 213-228.

An attempt to discover the biblical qualifications for leadership positions in the Christian church through an exegetical study of seven images employed by Paul in 2 Tim 2: teacher, soldier, athlete, farmer, worker, vessel, and slave. The qualities inherent in these images are essential for Christian leaders in their relationships with God, the Scriptures, others, and themselves.—D.J.H.

Tit 1:6, § 21-324.

Hebrews

Heb 2:5-9, § 21-465.

Heb 8:1—10:18, § 21-458.

523. A. VANHOYE, "La Question Littéraire de Hébreux xiii. 1-6," *NTStud* 23 (2, '77) 121-139.

(1) Analysis of Heb 13:1-6 reveals a tripartite structure (vv. 1-3, 4, 5-6) in which exhortations to charity are accompanied by motives and scriptural allusions and citations. Within this general structure there are many further indications of conscious literary artistry. Examination of the passage's vocabulary and themes confirms that there is no serious reason for separating it from the rest of the epistle. (2) J. Thurén in *Das Lobopfer der Hebräer* (1973) has not proved that Heb 13:1 marks the beginning of a major paraenetic section that could have existed prior to the other parts of the letter. Rather, Heb 13:1-6 appears in the middle of the final division (12:14—13:21) as a subdivision between two more important subdivisions. The brusque change of rhythm and theme from 12:28-29 to 13:1 signals the transition from one subdivision to another and draws attention to the connection between acceptable worship and everyday life.—D.J.H.

Catholic Epistles

524. W. L. RICHARDS, "The New Testament Greek Manuscripts of the Catholic Epistles," *AndUnivSemStud* 14 (2, '76) 301-311.

This third and final article on recent text-critical research on the Catholic Epistles [see §§ 19-697; 20-579] provides a list of manuscripts containing at least part of the Catholic Epistles that can be found on microfilm in the USA and Canada and indicates which manuscripts have been collated in at least one of the seven epistles. The locations of the microfilms and of the collations are noted. A general list of all the extant manuscripts (cited by Gregory numbers) that contain the Catholic Epistles concludes the article.—D.J.H.

525. F. J. SCHIERSE, "Ein Hirtenbrief und viele Bücher. Neue Literatur zum Ersten Petrusbrief," *BibKirch* 31 (3, '76) 86-88.

Observations on German publications on 1 Peter that have appeared since K. H. Schelkle's *Die Petrusbriefe – Der Judasbrief* (1st ed., 1961).—D.J.H.

Revelation

526. B. MARCONCINI, "Differenti metodi dell'interpretazione dell'Apocalisse," *BibOr* 18 (3-4, '76) 121-131.

A brief survey of seven methods of interpreting Rev concludes that the book is a Christian theology of history, a rereading of all previous revelation in the light of the Christ-event. He who alone can open the seals reveals the mysterious nature of history as a triumph of good following a long series of battles against evil. Thus Rev is a book of hope for the church, which cries out unceasingly, "Come, Lord Jesus," and is assured of his timely victorious intervention.—J.J.C.

527. U. VANNI, "Rassegna bibliografica sull'Apocalisse (1970-1975)," *RivistBib* 24 (3, '76) 277-301.

The annotated bibliography contains 90 entries of works on Rev, divided into seven parts: bibliographies and introductory works (12 items), the literary aspects of Rev (9 items), the historical-religious milieu of the work (7 items), its relation to the OT (1 item), its biblical theology (18 items), commentaries (11 items), and studies of specific passages (32 items).—S.B.M.

528. [Rev 3:3] R. BAUCKHAM, "Synoptic Parousia Parables and the Apocalypse," *NTStud* 23 (2, '77) 162-176.

The sayings in Rev 3:3, 20; 16:15 are dependent on the parables of the watching servants and the thief (Lk 12:35-40). They are to be understood within the process of "deparabolization" by which the imagery of parables was absorbed into ordinary Christian discourse and used independently of its parabolic context. In Rev 3:3 the deparabolization of the thief takes the form of the simile *hōs kleptēs* and recasting the parable into an "I" saying. Where the image recurs in Rev 16:15, it is combined with a beatitude pronounced on the person who is prepared. The deparabolization of the watching servants by an "I" saying is carried even farther in Rev 3:20: the Lord does not come *hōs kyrios* but wholly assumes the role of the master in the parable. The effect of this interaction between the church's paraenesis and the tradition of the remembered sayings of Jesus in the Synoptic tradition seems to have been formal modification rather than substantial formulation. The effect on the church's paraenesis was a somewhat meager enrichment of metaphor rather than a stimulus to creative imagination.—D.J.H.

Rev 3:20, § 21-528.

529. A. FEUILLET, "Quelques énigmes des chapitres 4 à 7 de l'Apocalypse. Suggestions pour l'interprétation du langage imagé de la révélation johannique," *EspVie* 86 (34-37, '76) 471-479. [See § 21-200.]

(2) The first rider in Rev 6:2 is neither the Antichrist nor a symbol for Christ or the triumph of the gospel. Rather, it is the divine judgment whose instruments are the traditional trio of war, famine, and pestilence. (3) The 144,000 sealed Israelites of Rev 7:4-8 are neither the entire people of God nor those Christians who have been converted from Judaism. They are the remnant of Israel marked by a seal to distinguish them from the synagogue that has refused to accept the religion of Christ and so become part of the great multitude of Rev 7:9-10.—D.J.H.

530. [Rev 11:3-13] R. BAUCKHAM, "The Martyrdom of Enoch and Elijah: Jewish or Christian?" *JournBibLit* 95 (3, '76) 447-458.

An examination (on the basis of 24 relevant texts) of the origin of the Christian tradition regarding the martyrdom of Enoch and Elijah. The tradition about the return of Enoch and Elijah—whether for an unspecified purpose or to destroy Antichrist or to expose Antichrist—may well be of pre-Christian Jewish origin. But the tradition of the return of Enoch and Elijah provides no evidence for a pre-Christian Jewish tradition of their martyrdom. The martyrdom is a Christian innovation *via* Rev 11:3-13 from the Christian innovation of the martyrdom of the Messiah.—D.J.H.

531. A. SATAKE, "Sieg Christi—Heil der Christen. Eine Betrachtung von Apc XII," *AnnJapBibInst* 1 ('75) 105-125.

The author of Rev 12 inserted the Michael-tradition of vv. 7-9 into the narrative of vv. 1-6, 13-17. He also fashioned the hymn in vv. 10-12 in order to join together vv. 1-6 and 7-9 and to prepare for chap. 13. Vv. 10-12 make clear that the persecution endured by Christians was really a sign of the dragon's lack of power and an encouragement to hold firm in the faith. Michael was formally identified with the child of v. 5 (see Ps 2), and the tradition of Michael's triumph was cited as additional evidence of the dragon's lack of power.—D.J.H.

Rev 12, § 21-432.

Rev 13, § 21-495.

Rev 16:15, § 21-528.

BIBLICAL THEOLOGY

532. J. O. BARKSDALE, "Seiichi Yagi's Typology of New Testament Thought," *NEAsiaJournTheol* 17 ('76) 36-52.

A summary of S. Yagi's views on NT thought, using his *Kirisuto to Iesu* (1969) as the basis. Fundamental to Yagi's analysis of NT theology are the three types (law, life, love) and the dialectic issuing in integration. Of particular interest to the western reader are his arresting insights arising from Buddhism and Japanese philosophers and from his personal experiences as a scholar working across cultural boundaries. A bibliography of Yagi's writings is included.—D.J.H.

533. F. DONADIO, "Umanesimo e cristianesimo in Bultmann," *RassTeol* 17 (1, '76) 50-64.

The central concern of this article is to seek, through the Bultmannian analysis of the relation between humanism and Christianity, some ray of light to clarify our present situation. The first part of the article singles out the theoretical and historical-psychological factors that led Bultmann to his "encounter" with the Greek *logos*, to his explicit and implicit "dialogue with the Greeks." Through the radicalization of the fundamental characters of Greek and Christian humanism (the transcendence of the spirit and the transcendence of God), the second part contrasts the anthropocentric reductionism of the one with the recognition of the eschatological nature of Christian existence in the other. The third part asks what the implications of this are for Christian practice.—S.B.M.

534. B. LINDARS AND P. BORGES, "The Place of the Old Testament in the Formation of New Testament Theology: Prolegomena and Response," *NTStud* 23 (1, '76) 59-75.

Prolegomena by Lindars. The OT is the greatest single influence on NT theology. It was interpreted by Christians in the context of Jewish eschatological interpretation evidenced also at Qumran, in apocalyptic, and elsewhere. But the NT authors were not interested in the OT for its own sake as at Qumran, but only in an ad hoc manner serving the interests of the kerygma. There is no OT theology in the NT. Typology, explicit and allusive, occurs in the NT, but there is no evidence that the NT writers used highly contrived allusions.

Response by Borges. To the types of Jewish interpretation mentioned one should add Philonic exegesis as influencing the NT. Because of their central role in Jewish life, the Scriptures to a large extent guided the process of thought and created many of the theological issues taken up in the NT. Paul's emphasis on righteousness and his exegetical technique in Galatians, paralleled in Philo, illustrate this process. The Christological focus of the NT and its interpretation of the OT is clear, but the importance of the transfer of OT ideas to Christ, evident especially in John, must also be acknowledged. The OT is an integral part of NT theology just as Jesus himself belongs to the Jewish world with its scriptural views.—G.W.M.

535. J. E. MARTINS TERRA, "Teologia Bíblica," *RevistCultBib* 13 (1-2, '76) 99-143.

Biblical theology is a doctrinal, organic, and progressive synthesis of biblical revelation, within its proper categories and in the light of theological criteria. The article analyzes the terms of this definition and then passes in review the history of biblical theology. After the methods, concepts, and structures of OT theology, it turns to the theology of the NT: its history, its qualities as an independent discipline, its methods and trends, its basic questions, and the links that bind its themes to those of the theology of the OT. [To be continued.]—S.B.M.

536. R. PAGE, "C. H. Dodd's Use of History Critically Examined," *Theology* 79 (672, '76) 329-337.

Dodd's effort to demonstrate the inseparable interconnection of religion and theology with historical fact in the NT is vulnerable at point after point. There is not sufficient access to Jesus to be sure of his self-understanding or God-like knowledge of the future. It is impossible to recover a uniform, original pattern of teaching deriving in essentials from Jesus and propounded by a homogeneous community. Realized eschatology is only part of the story, and an unfulfilled futuristic variety must be given its place. What Dodd has not allowed for is the manifold, untidy response of the early church. He expects to find, and therefore finds, a faithful transmission of God-given meaning overriding all vagaries of oral tradition and changing circumstances. But instead of such demonstrable security we are faced with a message in process.—D.J.H.

Christology

537. J.-F. COLLANGE, "L'autre semblable. Essai christologique," *RevHistPhilRel* 56 (3, '76) 347-381.

Using the theme of "l'autre semblable" ("the other like [us]"), taken from a recent study of the human couple, the article undertakes to show how the resurrection makes

Jesus "like" us without denying his otherness and how his death on the cross makes him as the Other, without ceasing to be like us. First the article takes up the theme of Jesus Christ, the "semblable autre," or the man before God. The preaching of Jesus of the nearness of the kingdom, the commandment of love, and the revelation of God as Father correspond to the three characteristics of the risen Lord: the free man turned to the future, the loving man turned to the other, and the trusting man turned to the Father. The risen Lord, our "semblable autre," reveals us to ourselves: as freed beings open to the future, to the neighbor, and to the God of grace. Next the article takes up Jesus Christ as the Other; the crucified one reveals God to us as the wholly Other. The function of the crucified one is witnessed on three levels: it reveals the "identity" of the Other, realizes that identity in history, and makes it accessible by its likeness to us. Thus, to describe Jesus Christ as the "autre semblable" is to describe him as the Son, the mediator, the one who is at once the Other and like us in all things.—S.B.M.

538. L. F. LADARIA, "Humanidad de Cristo y don del Espíritu," *EstEcl* 51 (198, '76) 321-345.

Two tendencies in today's theological thinking—the rediscovery of the humanity of Christ in Christology and the greater acknowledgment of the divine in the church in ecclesiology—seem contradictory, but the article tries to see whether these tendencies do not in fact converge. Examining the relation between the humanity of Jesus and the gift of the Spirit in the data of the NT and in some of the witnesses of tradition, the article treats the anointing of Jesus by the Spirit, the Spirit as a gift of Jesus, and the risen Jesus as the possessor and giver of the Spirit. The Spirit present in the church is, above all else, a connecting link with Jesus, not only the glorified and pneumatic Christ but also the earthly and mortal Jesus. The presence of the Spirit in the church affirms the humanity of Jesus, because it is there only as the consequence of the death and resurrection of Jesus of Nazareth.—S.B.M.

539. G. SCHNEIDER, "Christologische Präexistenzaussagen im Neuen Testament," *IntKathZeit/Communio* 6 (1, '77) 21-30.

Examination of the references to Christ's pre-existence in the Pauline epistles (e.g. Rom 1:3-4; 1 Cor 10:4; Phil 2:6-11; 1 Cor 8:6), the Fourth Gospel (especially Jn 1:1-18), and other NT hymns (1 Tim 3:16; Col 1:15-20; Heb 1:2-3) shows that the motif functioned in a variety of Christological patterns. But it is always in the background as an auxiliary concept, never the focus of a theological argument. It appears almost always in hymns whose setting in life was the liturgy of the primitive church. These hymns have an "enthusiastic" character and make no mention of the parousia.—D.J.H.

Christology, § 21-611.

Church and Ministry

540. D. E. AUNE, "The Presence of God in the Community: The Eucharist in its Early Christian Cultic Context," *ScotJournTheol* 29 (5, '76) 451-459.

The fundamental conviction of early Christianity was that the divine presence was actualized in its most powerful form in and through the empirical assembly of Christians united for worship "in the name of Jesus" (see Mt 18:20). The assembly itself functioned as the sacrament *par excellence*. The various epiphenomena grounded in the commu-

nally actualized presence of God include the Eucharist, baptism, the proclamation of the word of God, prophetic and hymnic utterances, speaking in tongues, miraculous deeds, prayer, praise, pronouncements of judgment and salvation, ordination, and excommunication. Wherever and whenever one or more of these epiphenomena are structurally relocated at the center of Christian worship to the extent that other epiphenomena become either peripheral or excluded, an implicitly radical transformation of early Christianity has occurred.—D.J.H.

541. L. BOUYER, "L'application au ministère apostolique des expressions sacerdotales," *NovVet* 51 (3, '76) 179-187.

The OT priesthood and sacrifice form the background for the institution of the Eucharist. Through various attitudes and events the OT writers, especially the prophets, prepared for the new rite and its ministers. In order to unite all his members to his sacrifice, Jesus, as the high priest of the new covenant, unites them to his priesthood through the apostolic ministry, which is eminently priestly (see Rom 15:16) but is also ministerial, serving the one head for all the members of the body.—J.J.C.

542. H. ECHTERNACH, "Das Papsttum—evangelisch gesehen," *Catholica* 30 (3-4, '76) 320-355.

In assessing the scriptural basis for the doctrine of the papacy, the article first examines Mt 16:16-19 and Jn 21:15-19 with the conclusion that Peter enjoyed a pre-eminent position among the followers of Jesus. The texts, however, neither establish his full juridical authority nor do they support his alleged infallibility. For example, in the admission of the Gentiles into the church, Peter's actions were preliminary and preparatory for the Council, which decided the matter. The article then turns to the apostolic nature of the church. The apostles and the apostolic church are the representatives of the heavenly Lord who is present speaking and acting in his church. The first distinctive characteristic of the apostle is ecumenicity or universality. After consideration of the questions of apostolic succession, whether historically the papacy has been the rock of truth, and whether the pope has been the universal pastor and teacher, the article concludes that ecumenical discussions on this topic tend to mute basic doctrinal differences.—J.J.C.

543. C. MARUCCI, "La donna e i ministeri nella Bibbia e nella tradizione," *RassTeol* 17 (3, '76) 273-296.

This *dossier* intends to present systematically the biblical and the historical data about women and ministries in order to assess the possibility of creating women's ministries (ordained or not) in the Catholic Church. To this end, ample bibliographies are provided for each element in the synthesis of the data. After treating the position of women in the OT (the account of creation, matrimonial legislation, the priests and the cultic milieu), the article turns to the situation of women in Palestinian Judaism in the time of Jesus. The third part deals with the NT. Luke structures his material to show the salvific role of women alongside men. Men and women have the same possibility of salvation, have all been redeemed by the death of Christ, and can be born anew in baptism (Rom 6:3 ff.). The different Pauline texts dealing with women are reviewed. The fourth part of the article takes up the ministries of women in the patristic period and in the Middle Ages. [To be continued.]—S.B.M.

544. R. SCHNACKENBURG, "Die Stellung des Petrus zu den anderen Aposteln," *Catholica* 30 (3-4, '76) 184-199.

The detailed scrutiny of all pertinent texts does not establish a direct succession from Peter to the popes and from the apostles to the bishops. On the other hand, it would not do justice to the evidence to deny that Peter enjoyed a position of prominence. He was chosen and authorized by Jesus and therefore possessed a special "office." He was charged with strengthening the others, and it was he who proclaimed what was to be believed, thus safeguarding and promoting the unity of faith for all believers. To imagine the primitive church as the fully developed juridical and legal body of today would be an anachronism, yet the early Christians were firmly convinced of their close connection with the apostles. Despite tensions and human weakness, Peter exercised his role in a brotherly manner. The relation of Peter to the other apostles can be a model for the pope in his relation to other bishops and to the other Christian churches.—J.J.C.

Various Themes

545. J. BEUTLER, "Geistliche Führung nach dem Neuen Testament," *GeistLeb* 49 (6, '76) 435-445.

Scripture says far more about spiritual direction given through the Holy Spirit than it does about human spiritual guidance. The role of director is attributed to the Spirit, Jesus, and the Father. Jesus warns against blind guides, while Paul insists that spiritual direction is a gift of the Spirit. In the Pastorals spiritual direction becomes the prerogative of the office holders and is viewed as defense against human folly and unsound doctrine. The fundamental law of spiritual direction is this: "Do not quench the Spirit" (1 Thes 5:19).—D.J.H.

546. A. CHARBEL, "Escatologia: Reconciliação Universal," *RevistCultBib* 13 (1-2, '76) 36-52.

Two terms need clarification: eschatology and universal reconciliation. In order to illuminate the first, the OT data on eschatology are reviewed before the new horizons opened by the coming of Christ are described. The second term, universal reconciliation, must be distinguished from eschatology. The biblical concept of reconciliation (*katallagē, katallassein*) refers to our reconciliation with God, embracing the work of Christ (pardoning, redeeming, sanctifying, saving, and reconciling humanity with God). It includes all our relations with God under the rubric of filiation. Examination of the words *apokatastasis* ("restoration"), *palingenesia* in Mt 19:28 ("rebirth"), and *anakephalaiōsasthai* in Eph 1:10 ("to sum up") and some eschatological texts in the NT leads to the conclusions that reconciliation proceeds from God's free will, that we as enemies of God are its object, and that it embraces all humanity.—S.B.M.

547. D. CLINES, "A Biblical Doctrine of Man," *JournChristBrethResFell* 28 ('76) 9-38.

A sketch of the biblical doctrine of humanity, particularly as it comes to expression in Gen 1—3. The human person is a creature whose various aspects are indicated by flesh, soul, and spirit. With the doctrine of the image of God, all people are elevated to the highest status conceivable short of complete divinization. The origin of human sinfulness resides in the tensions between humility and dignity, finiteness and freedom, and obedience and authority. The creation of humanity as male and female points primarily to the social nature of the person as one created from the beginning to live in community.—D.J.H.

548. Y. CONGAR, "Blasphemy against the Holy Spirit," *Concilium* 99 ('74-'76) 47-57.

From the Christian point of view, blasphemy consists in denying the attribution of messianic power and the quality of lordship to Jesus that are due him as the one sent by the Father. During his earthly ministry this involved attributing his power to cast out devils, which came from the Spirit he had been given, to Beelzebub (see Mt 9:32-34; 12:22-32; Mk 3:20-30; Lk 11:14-23; 12:8-10). After Pentecost it meant refusing to recognize the action of the Spirit in the apostles and the life of the church.—D.J.H.

549r. W. D. DAVIES, *The Gospel and the Land* [NTA 19, pp. 118-119; § 20-939r].

M. SIMON, "The Gospel and the Land," *RelStud* 12 (4, '76) 509-512.—The author has once more made a signal contribution to biblical scholarship and to Jewish-Christian dialogue. The part on the land in Israelite religion demonstrates the notable variations in emphasis within Judaism, though the possibility that Diaspora Judaism anticipated Christian attitudes deserves further exploration. The conclusions of the part on the NT may seem obvious, but it was certainly worthwhile to bring out the reasons and trace the limits of Christianity's detachment from the land. But in treating the Pauline collection on behalf of the Jerusalem church, D has probably overestimated the significance of the geographical location. This measure was taken not because those to whom the money was sent lived in Jerusalem but rather because they were the first disciples of Jesus and the leaders of the first Christian community.—D.J.H.

550. A. M. DUBARLE, "L'Esprit-Saint et la Liturgie d'après l'Écriture Sainte," *EphLiturg* 90 (3-4, '76) 227-242.

While Scripture does not relate the Holy Spirit to liturgy as an external action or rite, it does speak abundantly about the action of the Spirit as leading to the spiritual worship of God through interior transformation. In baptism the Spirit teaches believers how the material prescriptions of the old Law are to be surpassed. The baptism of Cornelius (Acts 10) shows that the gift of the Spirit can even precede the ritual celebration of the sacrament. The gift of the Spirit also accompanies the imposition of hands as a way of signifying divine election or bringing it to completion.—D.J.H.

551r. J. D. G. DUNN, *Jesus and the Spirit* [NTA 20, pp. 121-122].

G. N. SHAW, "Jesus and the Spirit," *Churchman* 90 (4, '76) 281-284.—Extensive summary. This is a courageous, fascinating, and fully documented attempt to analyze and assess the religious experience of first-generation Christians. The claim that Paul had almost as much right to the title "Servant of Yahweh" as Jesus did, the strictures against Luke's theological outlook, and the opposition assumed between the Pastorals and Paul's writings are the most questionable features of the presentation.—D.J.H.

552. J. ERNST, "Sterben, Tod und Ewigkeit in der Sicht des Neuen Testamentes," *TheolGlaub* 66 (4, '76) 382-399.

The NT is interested not in physical or biological death but in death as the wages of sin, which is overcome by Christ's dying on the cross for our transgressions. Little attention was paid by the NT writers to the demise of the individual, because the final consummation was pictured as imminent. But with the delay of the parousia, Paul reflected upon his own death and that of others as the time when God, who is all in all (1 Cor 15:28), would draw people to himself and thus give them happiness and fulfillment. The NT writers reflect the outlook of their Jewish contemporaries on resurrection and

immortality. According to the traditional Hebrew viewpoint, the dead person remains in Sheol, while the Hellenistic-Jewish belief was that at death the soul lived on separated from the body. What then is the relation between the passing of the individual and the final consummation? E. Brunner would solve the problem by an appeal to God's eternity, in which there are no time periods between the death of one person and the end of the world. G. Lohfink suggests that in death the individual has a comprehensive grasp of his entire existence in a unique eternal now. We should not strive to unravel the entire mystery but to realize that God will reward us more than we can imagine and that eternal life above all is God, and he is love.—J.J.C.

553. G. HAUFE, "Taufe und Heiliger Geist im Urchristentum," *TheolLitZeit* 101 (8, '76) 561-566.

The role of the Holy Spirit in baptism takes several different forms in early Christian texts: confirmation of the saving effect of baptism, cause of the saving effect of baptism, indirect baptismal gift, component in the triadic baptismal formula, and participation in the resurrected life mediated through baptism. The variety of relations suggests that baptism and the gift of the Spirit were originally viewed as independent entities. A concluding section explores the theological ramifications of this thesis.—D.J.H.

554. H. HÜBNER, "Das Gesetz als elementares Thema einer Biblischen Theologie?" *KerDog* 22 (4, '76) 250-276.

In establishing a methodology to study the concept of law in the NT, it must be remembered that the OT concept of law cannot be treated as a fixed point of reference. Rather, it exhibits a similar kind of diversity to that found in the NT material. In attempting to relate the two within a biblical theology, we are tracing the interaction of two processes or developing traditions. Different witnesses in the NT thus emphasize, or reflect upon, or react against, different OT concepts of law. For example, Jesus' point of reference is the pre-exilic concept of law as God's codified ethical demand, which Jesus subordinates to the immediate will of God and radicalizes in terms of love. The reference point for the earliest Jerusalem community is the same, but with the emphasis on the law's perpetuity as a written code (Mt 5:18). The Hellenists begin rather with the post-exilic concept of law as the sign of Jewish particularism and therefore demand emancipation from the law. Paul in Gal continues the tradition of the Hellenists, but his view in Rom is more complex: he builds an apologetic for the law by distinguishing between the humanly-distorted "law of works" (Rom 3:27) and the holy law of God (7:12; 8:2), which negatively uncovers sin (3:20; 7:7-11) and positively finds its home in the hearts of those who have the Spirit (8:2). This deepest of NT reflections on law is anticipated at a number of points by elements in the OT itself, especially in the prophets, and thus brings to completion simultaneously the NT and OT processes of theologizing about the law.—J.R.M.

555. B. MARIANI, "Il Nuovo Testamento e il fine ultimo dell'uomo sulla terra," *Divinitas* 20 (3, '76) 282-312.

The NT teaches us what the origin and end of the human race are both in the natural and the supernatural order. The Christian's union with Jesus realizes objectively the final end of humanity. This union is the fulfillment of the covenant of God with Abraham in the new and more excellent messianic covenant. The covenant of the NT is superior because of the revelation of the final human end in the mystery of Christ. This

final end coincides with the end ordained by God for the human nature assumed by the Word. So in the divine plan of salvation the final end is included in the primacy of Christ, which was attained through the humanity that was assumed and in turn glorified (Eph 1:3-6). In his passion, death, and resurrection Christ recapitulates the whole objectively purified and glorified universe. This is why all created things are indebted to God in the person of the Word and indebted to human nature which cooperated with that Word.—S.B.M.

556. C. F. D. MOULE, "The New Testament and the Doctrine of the Trinity: a short report on an old theme," *ExpTimes* 88 (1, '76) 16-20.

NT religious experience appears to imply a conception of God as a differentiated unity, as unity in plurality—unity in at least duality. Pointers toward a binitarian theology are already present in the greetings of the Pauline epistles where God and Christ are brought into a single formula and in those expressions where Paul seems to experience Christ as any theist reckons to understand God. When the Fourth Evangelist calls Jesus *theos*, he is only putting into words what is implied elsewhere. Establishing a trinitarian theology in the NT is more difficult, but perhaps Christian experience of the immanent Spirit of God became so personal and vividly stamped with Christ's personality that it led to a recognition of the Spirit as eternally distinct from both Christ and God yet *homoousion* with God.—D.J.H.

557. F. MUSSNER, "Christliche Identität in der Sicht des Neuen Testaments," *IntKathZeit/Communio* 5 (5, '76) 421-430.

Christian identity has to do with a beginning, with a teaching about Christ in which the believer abides (see 1 Jn 2:24). This identity involves confessing Jesus of Nazareth as redeemer of the world, acknowledging the indissoluble relation of the church to Israel, and accepting the church's canon of Scripture. The loss of any of these elements leads to the loss of Christian identity.—D.J.H.

558. H. PARUZEL, "La credo en la Nova Testamento" [Faith in the New Testament], *BibRevuo* 12 (3, '76) 69-86.

The article examines the concept of faith in the Synoptic Gospels (faith as making salvation possible and Jesus as making faith possible), Paul's letters (justification by faith, confessing Jesus Christ, the gift and witness of the Spirit, baptism), the Johannine writings (related to knowledge, love, and life), and other NT documents (Heb and 1 Pet, Lk-Acts, Jas).—D.J.H.

559. R. H. PRESTON, "From the Bible to the Modern World: A Problem for Ecumenical Ethics," *BullJohnRylUnivLibMan* 59 (1, '76) 164-187.

An examination of studies on the Bible's authority that have been published by the World Council of Churches since 1946 leads to these conclusions: (1) The Bible and the church must go together. (2) The central significance of Jesus Christ is the key to understanding the Bible. (3) There is no direct route from the Bible to particular ethical decisions. But the Bible does provide a basic orientation or stance or vision of goodness that we bring alongside particular situations whose empirical nature we have to investigate. Finally, five examples of problems in the modern use of ethical material from the Bible are discussed: eschatology as the key to NT ethics, the abandonment of apocalyptic as a concept of ethical use to us, the relation of problems of power and justice in

human society to the eschatological reality of the inaugurated kingdom of God, care in the use of the OT as a model, and attention to the relative and conditioned element in the NT teaching on specific ethical problems.—D.J.H.

560. F. STAGG, "Biblical Perspectives on the Single Person," *RevExp* 74 (1, '77) 5-19.

In the Judeo-Christian tradition marriage is generally viewed as normative, but alongside this there is a prominent place for single persons (e.g. Jeremiah, John the Baptist, Jesus, Paul, Mary and Martha, Mary Magdalene). The final word is best found in Mt 19:10-12 where Jesus offers both marriage and the single life as proper and demanding options to be chosen individually.—D.J.H.

561. K. STALDER, "Autorität im Neuen Testament (I. Teil)," *IntKirchZeit* 66 (3, '76) 163-175; "(II. Teil)," (4, '76) 224-236.

(1) Authority has to do with granting assent and obedience to the statements of some other person. The Evangelists considered Jesus to be one having both epistemic and deontic authority. Compared with other authorities (parents, school and teachers, state and society), Jesus was remarkable for his refusal to rely on force. Consideration of authority in the NT suggests a threefold scheme: primary authority (Jesus alone), primary derived authority (the apostles), and secondary derived authority (bishops). (2) Without the supports of institutional authority or force and without formal appeals to his authority, Jesus sought to bring people into partnership with him in the search for reality. His authority was intersubjective and community-building. While there are significant differences between apostles and bishops, both focus on the Christ-event as the privileged medium for this search. [To be continued.]—D.J.H.

562. D. A. TAPPEINER, "Hermeneutics, the Analogy of Faith and New Testament Sacramental Realism," *EvangQuart* 49 (1, '77) 40-52.

The issue of sacramental theology in general and of sacramentalism in particular cannot be resolved simply in terms of the exegesis of the relevant NT passages. It is possible to take seriously the realistic sacramental language of the NT and yet also, in a fine balance with the analogy of faith, to deny any sacramentalist implications to the texts.—D.J.H.

563. J. F. WALVOORD, "Posttribulationism Today. Part V: Dispensational Posttribulational Interpretation," *BiblSac* 133 (529, '76) 11-18; "Part VI: Posttribulational Denial of Imminency and Wrath," (530, '76) 108-118; "Part VII: Do the Gospels Reveal a Posttribulational Rapture?" (531, '76) 202-212; "Part VIII: The Comforting Hope of 1 Thessalonians 4," (532, '76) 299-311; "Part IX: The Rapture and the Day of the Lord in 1 Thessalonians 5," 134 (533, '77) 3-14. [See § 20-627.]

These articles deal with the new approach to posttribulationism advanced by R. H. Gundry in *The Church and the Tribulation* (1970). (5) The assumption that the rapture of the church is to occur at the second coming and the attempt to see a gradual transition between the age of the church and the second coming are weaknesses in Gundry's position. (6) If there are well-defined events that must occur before the rapture of the church, as Gundry holds, then the concept of imminency can no longer be applied to the rapture. Gundry's conclusion that the great tribulation is not a time of divine wrath rests only on his dogmatic statements, not on the evidence that he produces. (7) The rapture is not found at all in the Synoptic Gospels (see especially Mt 13 and 24—25), though the

second coming of Christ is clearly spoken of and the events preceding it are described. The desperate attempt to spiritualize Jn 14:2-3 is in itself a confession that the rapture is an event distinct from the second coming. (8) Posttribulationism is at its weakest in 1 Thes 4 where the doctrine of the rapture has its most detailed revelation. (9) Nowhere in 1 Thes 4—5 is the rapture specifically placed after the great tribulation and at the climax of the judgments that are brought on the world at the time of the Day of the Lord. On the contrary, the Thessalonians are assured that their appointment is a day of salvation, a concept easily harmonized with the pretribulational interpretation. [To be continued.]—D.J.H.

THE WORLD OF THE NEW TESTAMENT

564. G. DOWNEY, "‘Un-Roman Activities’: The Ruling Race and the Minorities," *AnglTheolRev* 58 (4, '76) 432-443.

By visualizing the early Christians as a troublesome and potentially dangerous minority in an empire full of un-Roman minorities and strange people, we shall do both the empire and the Christians fuller justice. This impression is substantiated by Tacitus' account of the fire at Rome under Nero (*Annals* 15:44) and his descriptions of the Jews in the *Histories* as well as by the exchange of letters between Pliny the Younger and the emperor Trajan concerning the Christians in Bithynia.—D.J.H.

565. C. J. HEMER, "Alexandria Troas," *TynBull* 26 ('75) 79-112.

Alexandria Troas was the place where two highly important but functionally different routes from the East to Rome crossed. In NT times, this city "was a cosmopolitan mixture whose elements were never well integrated, a Roman colony imposed on a population composed of the forcible amalgamation of disrupted older communities, and doubtless augmented by an unusually large number of the traders and sojourners drawn by its singular function in the system of communication." The remainder of the article analyzes the NT texts that refer to Alexandria Troas (Acts 16:8, 11; 20:5-6; 2 Cor 2:12; 2 Tim 4:13) and illustrates their relation to the circumstances of travel in antiquity. Bibliographic information on the city and descriptions of six ancient voyages conclude the study.—D.J.H.

566. J.-E. MÉNARD, "Mystères et gnose," *LavThéolPhil* 32 (2, '76) 131-144.

The gnostic notion of the liberation and ascent of the soul contains many of the mythical patterns found in the mystery religions. The article compares the gnostic idea of reassembly (*syllaxis*) and the myth of Dionysos, the ascent of the soul and the initiation of Lucius described in Apuleius' *Metamorphoses*, the gnostic resurrection and the Eleusinian fertility rites, and *Gospel of Thomas* and androgynous unity in the mysteries of Attis. Like the mystery religions, gnosis was an attempt to gain access to the divine, to the sacred that transcends time and space.—D.J.H.

567. A. NEGEV, "The Early Beginnings of the Nabataean Realm," *PalExplQuart* 108 (2, '76) 125-133.

A sketch of Nabatean history from the tribe's penetration into the central Negev during the 5th century B.C. to the annexation of its territories into the Roman empire. The first century B.C. was a period of transition in which tent dwellers were converted into a semi-urban society. The Nabateans established a royal house, an army, and a

network of roads well supplied with water. By the end of the century they had made great achievements in masonry, sculpture, pottery production, and other minor arts. One element unites the earlier tent dwellers with the more sophisticated Nabateans of this time: they never reached the point of building cities.—D.J.H.

568. R. A. ODEN, JR., "The Persistence of Canaanite Religion," *BibArch* 39 (1, '76) 31-36.

The Syrian Goddess, which is attributed to Lucian of Samosata, is a trustworthy account of the religion practiced in the 2nd century A.D. at the pilgrimage site of Hieropolis (Syriac *Mabbūg*) situated northeast of Aleppo, near the Euphrates. The descriptions of Atargatis, Zeus/Hadad, and "the bearded Apollo"/El provide articulate and persuasive testimony for the persistence of Canaanite religion over many centuries.—D.J.H.

569. E. H. PAGELS, "What Became of God the Mother? Conflicting Images of God in Early Christianity," *Signs* [Chicago] 2 (2, '76) 293-303.

In gnostic circles the divine was frequently imagined as a dyad consisting of masculine and feminine elements. "God the Mother" was characterized as the eternal silence, the Holy Spirit, and Wisdom. The gnostic sources give a similar description of human nature as a dyadic entity consisting of equal male and female components. These concepts carried the principle of equality between men and women into the practical social and political structures of gnostic communities. But by A.D. 200 virtually all the feminine imagery for God along with any suggestion of an androgynous human creation had disappeared from "orthodox" Christian tradition. The orthodox description of God in masculine terms corresponded to a description of human nature that authorized the social pattern of male domination. The reasons for this development deserve further investigation.—D.J.H.

Archaeology

570. B. BAR-KOCHVA, "Gamla in Gaulanitis," *ZeitDeutschPalVer* 92 (1, '76) 54-71.

The identification of Gamla (Gamala in Josephus)—the Jewish fortress in north Transjordan that distinguished itself in the war against the Romans in A.D. 67—with Hirbet es-Salām does not stand up to close scrutiny. K. Furrer's suggestion [*ZeitDeutschPalVer* 12 (1889) 148-151] that Gamla is the spur of Tell ed-Drā', 20 km. east of the Lake of Tiberias, rising in the bed of Nahr Ruqqād, west of the village of Ḍamle, does stand up to criticism. The analysis of the topographical and geographical-administrative information even reinforces Furrer's suggestion. Hirbet es-Salām is probably Kefar Solyme, one of the settlements that revolted against Agrippa II.—D.J.H.

571. M. BROSHI, "Excavations on Mount Zion, 1971-72. Preliminary Report," *Isr ExplJourn* 26 (2-3, '76) 81-88, plates 18-19.

Excavations on Mt. Zion were carried out from July 1971 to December 1972 in the court of the Armenian church of St. Savior, at the traditional house of Caiaphas. The article reports on the findings from the various periods, from Israelite to Crusader times. The structures of the Roman period include three rooms with intact vaulted roofs, courts, and water installations. The most interesting finds from this period are the wall

paintings found *in situ* in one room and in thousands of fragments in a fill. Executed in the *fresco secco* technique and painted in an illusionistic style, the murals depict birds, trees, stylized tendrils, garlands, and architectural elements. The location of the site on the summit of the upper city and the elegant murals leave no doubt that this quarter was occupied by the more affluent residents of Jerusalem.—D.J.H.

572. A. FLINDER, "A Piscina at Caesarea—A Preliminary Survey," *IsrExplJourn* 26 (2-3, '76) 77-80, plate 17.

The architectural remains on the coastal promontory immediately west of the Roman theater at Caesarea Maritima are the remnants of a piscina (fish-tank). The survey conducted in 1973 clarified the plan of the tank and uncovered a fine mosaic terrace of Herodian date. The fact that, with some clearance and reconstruction, the tanks could very likely be brought back into operating condition shows that the present level of the sea in relation to the tanks is little different from when the complex was first built.—D.J.H.

573. R. HACHLILI, "The Niche and the Ark in Ancient Synagogues," *BullAmSchOrRes* 223 ('76) 43-53.

The niche in which an ark holding Torah scrolls stood appears frequently in the architectural remains of ancient synagogues and in Jewish art in Israel and the Diaspora. It has six elements: the interior of the niche, a façade of two or four columns, an arch or gable supported by columns, a conch decorating the vaulted upper part, a base on which the niche was built, and a flight of stairs leading up to the niche. Whenever a niche, edicule, or apse is found, it faces in the direction of Jerusalem. While there was no single overall plan for building synagogues, apparently all of them had sacred niches or edicules.—D.J.H.

574. B. H. ISAAC AND I. ROLL, "A Milestone of A.D. 69 from Judaea: The Elder Trajan and Vespasian," *JournRomStud* 66 ('76) 15-19, plate I.

A milestone discovered in 1973 near Afula in the Valley of Jezreel describes Vespasian as *Imperator Caesar Augustus* and M. Ulpius Traianus (the father of the Emperor Trajan) as legate of Legio X Fretensis. The milestone, which can be dated between July of A.D. 69 and the beginning of 70, belonged to the road from Caesarea Maritima to Scythopolis. The presence of the legate's name suggests that the road was constructed by units of the Legio X Fretensis. The Latin inscription is not only the earliest record of Roman road-building in Judea but also the earliest official document relating to the Flavians. It clarifies the important role of Traianus in Judea under Vespasian as general and afterwards as emperor. The years 68 and 69 decided the ultimate success of Traianus and thus saw the real *incunabula et rudimenta* of his son's career as well.—D.J.H.

575. J. H. LANDAU, "Two Inscribed Tombstones," *Atiqot* 11 ('76) 89-91, plate XXV.

(1) A Latin inscription on a tombstone found near Amwas (ancient Emmaus) commemorates Publius Oppius, a soldier of Legio V Macedonica. That legion, which was sent by Vespasian to Acre-Ptolemais in the winter of A.D. 66/67, had its permanent headquarters at Emmaus from 68 to 70. (2) A Greek inscription on a tombstone found in the ancient Jewish cemetery near the hippodrome of Caesarea commemorates "Elias son of Entolios from Krunoi."—D.J.H.

576. Y. MESHORER, "A Hoard of Coins from Migdal," *Atiqot* 11 ('76) 54-71, plates X-XV.

The hoard of bronze coins discovered at Migdal (north of Tiberias) includes coins minted in Palestine and Phoenicia in the 1st to 3rd centuries A.D. The hoard is highly significant because it (1) contains several types of coins previously unknown and so enriches our knowledge of local minting during the Roman period, (2) helps in estimating the duration of the use of bronze coins in Palestine during the Roman period, and (3) contributes to the study of the geographical distribution of city coins in Galilee in the 3rd century A.D.—D.J.H.

577. V. MØLLER-CHRISTENSEN, "Skeletal Remains from Giv'at ha-Mivtar," *Isr ExplJourn* 26 (1, '76) 35-38.

A new explanation of the method of crucifixion of the man whose bones were interred at Giv'at ha-Mivtar [see § 15-1026]. (1) The executioner made a crude rectangular frame of dressed timber, into which the heels of the victim were pressed. Then, by means of a hammer, an iron nail was introduced from the outside of the right part of the frame through the heel bones to the left part, allowing the free end of the nail to extend beyond the outer surface of the left side of the frame. With another stroke of the hammer, it was then easy to turn back the free end of the nail. The prisoner was thus prevented from escape. (2) At the actual crucifixion, the executioner nailed each wrist to the horizontal *patibulum*, arranged the *patibulum* at the top of the vertical *stipes crucis*, and finally nailed the lower part of the foot-frame to the bottom of the *stipes*. Because the heels were forced into the narrow frame, the knees would automatically separate. The position would require a seat-rest (*sedile*) and strap to prevent the body from collapse on the cross. (3) The fractures of the calf-bones and the cut in the talus were due to *crurifragium* with a battle-axe and were intended to hasten the victim's death. After extraction of the nail from the lower part of the foot-frame and of the two nails in the forearms, the body would automatically fall forward and to the ground.—D.J.H.

578. R. PELED, "Three Hellenistic Animal Figures," *Atiqot* 11 ('76) 51-53, plate IX.

Three fragmentary animal figures from northern Galilee are discussed. The lioness and the boar come from Tel Kotlit, and the lion probably also originates from the same area. The figures should be dated to the 2nd century B.C., when Greek influence on provincial art in Syria was very much in evidence. They may originate from one or more funerary monuments, where they symbolized the hunting prowess of the deceased.—D.J.H.

Dead Sea Scrolls

579. J. M. BAUMGARTEN, "4Q Halakah^a 5, the Law of *Hadash*, and the Pentecontad Calendar," *JournJewStud* 27 (1, '76) 36-46.

The Hebrew text of 4Q^a Halakah is presented along with a philological discussion, a tentative English translation, and a discussion of the content. Qumran theory proliferated the problems associated with the prohibition of new grain before the Omer (see *m. Men.* 10:5, 8) not only by extending the ban on "the new" to wheat, wine, and oil, but also by tying it to fixed days in the calendar. The pentecontad periods separating wine from wheat and oil from wine are perfectly analogous to the fifty-day counting following the Omer. This kind of extension by analogy is characteristic of Qumran halakah and the *Jubilees* calendar.—D.J.H.

580. S. ISSEN, "The Conservative Essenes: A New Emendation of *Antiquities XVIII. 22*," *JournStudJud* 7 (2, '76) 177-180.

On the basis of Epiphanius' *Panarion* 10:1-2 ("for the Essenes lived in their original way of life, adding nothing to it") and Josephus' *Ant.* 18:20 ("such qualities as theirs were never found before among any Greek or barbarian people"), the phrase *Dakōn tois pleistois* in *Ant.* 18:22 should be emended to *autōn tois palaiois*. The sentence in which it appears should be translated: "They live not differently from, but rather as similarly as possible to, those called their ancients."—D.J.H.

581. W. KIRCHSCHLÄGER, "Exorcismus in Qumran?" *Kairos* 18 (2, '76) 135-153.

Abraham's healing of Pharaoh in *1QapGen* 20:28-29 describes a rite of exorcism: the summons to prayer for Pharaoh and his household, Abraham's prayer, the imposition of hands on the king's head, and the removal of the plague and the evil spirit from the king. In *4QPrNab* Nabonidus has his sins forgiven and his evil disease healed through the agency of an exorcist. Although *1QS* 3—4 does not describe an exorcism, it deals with the effect of an exorcism (the banning of Belial's influence) and uses the terminology of exorcism ("lustral water"). Exorcism was not alien or unacceptable to the Qumran community, but Jesus' exorcisms as described in the Gospels cannot be explained on the basis of the Qumran practice. The exorcisms in the Qumran writings and the Gospels have two important points in common: the rejection of magic and the strongly theocentric focus.—D.J.H.

582. G. W. E. NICKELSBURG, JR., "Simon—A Priest With a Reputation For Faithfulness," *BullAmSchOrRes* 223 ('76) 67-68.

The official decree that declared Simon the Maccabee and his family to be high priests forever maintained that Simon had a reputation for being trustworthy or faithful when he first took office (see 1 Macc 14:32-35). The description of the Wicked Priest in *1QpHab* 8:8-11 lays bare in a sarcastic way the irony that he who had a reputation for being trustworthy showed himself to be faithless.—D.J.H.

583. G. VERMES, "The Impact of the Dead Sea Scrolls on the Study of the New Testament," *JournJewStud* 27 (2, '76) 107-116.

The most important parallels between the Dead Sea scrolls and the NT involve eschatological expectation, the claim to be the true Israel, the attitude toward the Bible, the significance of the Jerusalem Temple, and organization and customs (offices, community of goods, celibacy, meaning of Pentecost). If the scrolls exerted any influence on the NT, they did so on Paul, John, and other leaders of the new church. The bulk of Qumran doctrine would have been alien, if not repugnant, to Jesus. Rabbinic literature remains the richest source for the interpretation of the original gospel message and the most precious aid to the quest for the historical Jesus.—D.J.H.

Jewish Backgrounds

584. P. S. ALEXANDER, "The Rabbinic Lists of Forbidden Targumim," *JournJewStud* 27 (2, '76) 177-191.

After discussing the content, form, and history of the lists of forbidden targums in *m. Meg.* 4:10, *t. Meg.* 4(3):31, and *b. Meg.* 25ab, the article explores some of the reasons why it was thought inadvisable to read and translate the fifteen biblical texts contained

in them. The extant lists date from the late 2nd century A.D. but probably depend on an older Palestinian form. These lists are solid evidence that already in the early Tannaitic period the religious authorities sought to control the content of the targum. Furthermore, there are correspondences between our targums (especially *Neofiti*) and the lists. Therefore, contrary to the opinion of C. Albeck, halakic divergence between the targums and the Mishnah must be regarded as significant for the dating of the targums.—D.J.H.

585. A. A. BELL, JR., "Josephus the Satirist? A Clue to the Original Form of the *Testimonium Flavianum*," *JewQuartRev* 67 (1, '76) 16-22.

Hegesippus' treatment of the Paulina-Mundus story (see *Ant.* 18:65-80) in *De excidio Hierosolymitanae urbis* II.12:1 as a parody of the annunciation (see Lk 1:26-38) lends considerable credence to C. Pharr's thesis that the *Testimonium Flavianum* (*Ant.* 18:63-64) originally contained a derogatory account of the manner of Jesus' birth. It would not be surprising, considering his intimacy with Constantine, if Eusebius rewrote the passage as part of imperial policy. Furthermore, the episode about the Jewish teacher who diverted to his own use Fulvia's donation to the Temple in Jerusalem (*Ant.* 18:81-84) may have been a satire on Paul, the foremost propagator of Christianity.—D.J.H.

586. M. BLACK, "The 'Parables' of Enoch (1 En 37-71) and the 'Son of Man,'" *ExptTimes* 88 (1, '76) 5-8.

J.-T. Milik's negative arguments, in particular the silence of Qumran and of the versonal and patristic tradition, seem absolutely decisive for the medieval origins and composition of the Second Vision of Enoch (*1 Enoch* 37—71). Nevertheless, this section maintains a continuity of tradition with the earlier Enoch cycle and preserves elements from the old First Vision (i.e. the whole collection of revelations in the Aramaic and Greek Enochic Pentateuch). For example, the throne-vision prophecy of *1 Enoch* 71 is based on *1 Enoch* 14, which is dated by Milik to the mid-3rd century B.C. It would seem that the writer of Dan 7 also drew on *1 Enoch* 14 for his description of the "son of man."—D.J.H.

587. N. G. COHEN, "Jewish Names as Cultural Indicators in Antiquity," *JournStud Jud* 7 (2, '76) 97-128.

The reintroduction of patriarchal names in the days of the Second Temple frequently indicated the specific non-Jewish cultural milieu to which the Jewish name-giver wished to belong. The extremely broad distribution of material containing the name Abram (or something very much like it) outside of Palestine and Babylon seems to suggest Persian or Iranian influence. The reintroduction of the name Simeon occurred during the early stages of Greek influence in Palestine, and it remained popular even after the initial Hellenistic impact receded because of its authentic Jewish roots. The sages called Reuben were steeped in Jewish culture but were also at home in the upper-class Gentile Roman world. The variant "Roubel" occurred where the overriding foreign cultural influence was oriental, while the persons named Roube in three inscriptions from Jaffa (see J.-B. Frey's *Corpus Inscriptionum Iudaicarum* §§ 912, 928, 950) came from the superficially Hellenized quasi-proletariat of the Greek cities of the Roman empire.—D.J.H.

588. D. DAUBE, " 'I believe' in *Jewish Antiquities* xi.237," *JournJewStud* 27 (2, '76) 142-146.

According to Est 5:2 King Ahasuerus was favorably disposed to Esther immediately on seeing her, but according to Add Est and *Ant.* 11:237 God had to make him relent from his wrath. Yet Josephus' expression "by the will of God, I believe (*oimai*)" in this context is curious in view of the plain statement of his source (Add Est) that "God changed the spirit of the king into mildness." Josephus probably saw the scene of Esther before Ahasuerus as a prefiguration of his own experience before Vespasian. Other passages concerning Esther's audience in Josephus' writings support this suggestion.—D.J.H.

589. M. DELCOR, "Le mythe de la chute des anges et de l'origine des géants comme explication du mal dans le monde, dans l'apocalyptique juive. Histoire des traditions," *RevHistRel* 190 (1, '76) 3-53.

In Judaism from the 2nd century B.C. to the 1st century A.D., one of the most prominent explanations for the origin of evil in the world was attached to the descent of the Nephilim in Gen 6:1-4. The OT passage, however, makes no mention of the fall of the sons of God or their punishment and is probably the demythologization of a Canaanite myth. This demythologizing was continued in the Septuagint, the Targums, and the rabbinic writings. On the other hand, much of the Jewish apocalyptic literature interprets Gen 6:1-4 as describing the fall of the angels and the corruption of humanity. The Greek myths of the Titans and the Giants probably exercised a major influence on the apocalyptic writers, and the resurgence of certain Canaanite traditions may also have had some impact.—D.J.H.

590. H. GAMORAN, "Talmudic Usury Laws and Business Loans," *JournStudJud* 7 (2, '76) 129-142.

The Talmudic literature shows how the rabbinic authorities created an anti-usury structure made largely of straw. They established a fictional law that borrowers had to have the produce in their possession if they wanted to borrow produce. They clarified the difference between a borrower and a lessee but then made exceptions allowing the lessee to take on the liabilities of the borrower. They forbade the "iron flock" investment for fear of usury but allowed investors to gain through the formula of the half-profit investment. They made exceptions for the orphan, the Temple, religious celebrations, and themselves. Thus by the use of fictions and exemptions they let the economic life of their day proceed with little hindrance from the biblical law against interest.—D.J.H.

591. T. F. GLASSON, "The Son of Man Imagery: Enoch xiv and Daniel vii," *NTStud* 23 (1, '76) 82-90.

That Dan 7 and 1 *Enoch* 14 are related is clear from the close verbal similarities. Contrary to a widespread view among scholars, it is the former that depends on the latter. The fact that 1 *Enoch* 6—36 contains no reference to the persecution of Antiochus IV Epiphanes is decisive for assigning them a pre-Maccabean date. The arguments of J. A. Emerton, H. H. Rowley and D. S. Russell for the priority of Daniel are not conclusive. In addition, J. T. Milik has concluded from the Qumran fragments of 1 *Enoch* that these chapters of 1 *Enoch* are pre-Maccabean.—G.W.M.

592. D. GOLDENBERG, "The Halakha in Josephus and in Tannaitic Literature: A Comparative Study," *JewQuartRev* 67 (1, '76) 30-43.

A comparison of four instances of halakah in *Ant.* 4:274-276 with their parallels in tannaitic literature. The law of "lost object" agrees with the tannaitic literature on the assignation of place, type of place, proclamation, and search for the loser. The law of "assistance to beasts" agrees with the tannaitic law of Josephus' time, while the law of "showing the road" is not only paralleled by the Tannaim but also follows the law of "assistance" as it does in Josephus. The law of "reviling the deaf" is paralleled in *Midrash Lekah Tob* on Lev 19:14, which is based on earlier compositions.—D.J.H.

593. W. GREENE, "Extra-legal Juridical Prerogatives," *JournStudJud* 7 (2, '76) 152-176.

The rabbis interpreted Ps 119:126 to say "at a time of working for the Lord they violated thy Torah" and used it to justify the temporary abrogation of a commandment in an emergency when the purpose was to maintain the integrity of the Law. Special temporary emergency legislation was invoked in commercial or marital matters, in dealing out punishments, etc. The procedure was understood as a temporary suspension of an aspect of a law for some legitimate purpose, not an extirpation of it. It was traced back to the episode of Elijah on Mt. Carmel where the command concerning "outside slaughtering" (see Deut 12:13-14) was suspended ("at thy word I have done all these things," 1 Kgs 18:36).—D.J.H.

594. M. HAVAZELET, "Parallel references to the Haggadah in the Targum Jonathan Ben 'Uziel and Neofiti: Genesis, Exodus and Leviticus," *JournJewStud* 27 (1, '76) 47-53.

E. Levine's register of haggadic parallels between *Ps.-Jonathan* and *Neofiti* for the first three books of the OT [see A. Díez-Macho's edition of *Neofiti*; also § 19-1138] is not complete. Some of the references are faulty, and many of the so-called parallels do not correspond. This article, "which does not exhaust all mistakes and lacunae," has three parts: additional parallels, differences between the parallels, and faulty interpretations and lacunae.—D.J.H.

595. A. P. HAYMAN, "Rabbinic Judaism and the Problem of Evil," *ScotJournTheol* 29 (5, '76) 461-476.

With regard to the problem of evil, in both its moral and metaphysical aspects, the rabbis projected onto God their own analysis of human nature. Since the evil inclination is a basic constituent of human nature as created by God, God is ultimately responsible for evil. The rabbinic analysis of the origin of evil as the result of the struggle between God's mercy and justice represents a remarkable parallel to the doctrine of the good and evil inclinations within humans. This analysis is a logical and comprehensible development from what had been revealed about the demonic element in Yahweh according to the OT.—D.J.H.

596. H. JACOBSON, "A Note on the Greek Apocalypse of Baruch," *JournStudJud* 7 (2, '76) 201-203.

The list of nine rivers in the Slavonic version of 3 *Baruch* 4:7 (Alphias, Buros, Gerikos, Dunav, Ephrat, Asavat, Zietnust, Ineus, and Tigris) may reflect a Hebrew

abecedarian acrostic. This is not, however, decisive evidence that *3 Baruch* was composed in Hebrew, since a Greek-writing author could have used an oracular or mystical list of fabled rivers in acrostic form.—D.J.H.

597. J. JEREMIAS, "Zwei Miszellen: 1. Antik-Jüdische Münzdeutungen. 2. Zur Geschichtlichkeit der Tempelreinigung," *NTStud* 23 (2, '77) 177-180.

(1) A baraita in *b. B. Qam.* 97b speaks of a "Jerusalem coin" with Solomon and David on one side and the holy city on the other. This must have been a silver shekel from the fourth year of the first revolt against Rome with the year abbreviated as *šd* (interpreted in the baraita as "Solomon and David") on one side and "Jerusalem the holy" on the other. The "Abraham coin" mentioned in the same text was probably not Jewish at all. (2) Several NT passages (Mk 11:15-17; 12:41-44; Jn 8:20; Acts 3:2-3) appear to contradict the prohibition in *m. Ber.* 9:7 against bringing money to the Temple. But the language of the mishnah indicates that the ruling applied to pilgrims entering Jerusalem, not to ordinary visitors to the Temple.—D.J.H.

598. A. KASHER, "Some Comments on the Jewish Uprising in Egypt in the Time of Trajan," *JournJewStud* 27 (2, '76) 147-158.

The Jewish uprising in Egypt in the days of Trajan continued from the summer of A.D. 115 until the autumn of 117 or early 118. Although our knowledge of the uprising remains vague, the papyri can throw some light on the damage done, the economic crisis after the suppression of the rebellion, the deployment of the Roman army, the military strength of the Jews, and the casualties.—D.J.H.

599. J. B. KIPPER, "Aspectos Escatológicos da Antropologia Vétero-Testamentária e dos Escritos Apócrifos dos Séc. II-I A.C. e I-II D.C.," *RevistCultBib* 13 (1-2, '76) 5-35.

The article reviews the eschatological aspects of anthropology in (1) the earliest books of the OT (survival after death, the life hereafter, and the questions of retribution after death and of a resurrection of the dead), (2) the OT writings of the last two centuries B.C. (the resurrection of the dead, the definitive reward of the just, the final lot of the unjust, and the judgment to come), and (3) the apocryphal books of 200 B.C. to A.D. 200 (the question of the time of the end, the resurrection of the dead, and the immortality of the soul).—S.B.M.

600. M. L. KLEIN, "The Extant Sources of the Fragmentary Targum to the Pentateuch," *HebUnCollAnn* 46 ('75) 115-137.

The eight known manuscripts of *Fragmentary Targum* represent three different recensions: (1) Paris 110; (2) Vatican 440, Bomberg Rabbinic Bible, Nürnberg 1, Leipzig 1, Moscow 3 of the Günzberg Collection, Sassoon 264; (3) British Museum Or. 10794. These three recensions must be published separately, preferably in a columnar edition. For the second group, either Nürnberg 1 or Vatican 440 ought to be the base text, and the variants of the other together with those of Leipzig 1 should be included in the apparatus. The other members of that group are secondary or tertiary sources.—D.J.H.

601. E. LUCCHESI, "La division en six livres des 'Quaestiones in Genesim' de Philon d'Alexandrie," *Muséon* 89 (3-4, '76) 383-395.

After surveying the evidence for dividing Philo's *Quaestiones in Genesim* into four books, two parts, or six books, the article argues that the division into six books is

preferable. The six books covered these passages of Genesis: (1) 2:4—6:13; (2) 6:14—10:9; (3) 10:10—15:6 (now lost); (4) 15:7—17:27; (5) 18:1—22:24; (6) 23:1—28:9.—D.J.H.

602. U. LUCK, "Das Weltverständnis in der jüdischen Apokalyptik, dargestellt am äthiopischen Henoch und am 4. Esra," *ZeitTheolKirch* 73 (3, '76) 283-305.

The understanding of the world in OT Judaism is best seen in those wisdom traditions in which the effort is made to grasp the natural, cosmic, and legal dimensions of the world-order by reference to the Law as identical with wisdom. But in apocalyptic writings like *1 Enoch* and *4 Ezra* the equation of wisdom and the Law is not maintained. In *1 Enoch* the world will be seen as God's creation only in the eschatological judgment against unrighteousness, and wisdom is communicated only through Enoch to those to whom the world shall belong in the future. In *4 Ezra* it does not matter that the experience of this world contradicts the Law and the promise attached to it, because the righteousness and the life that the Law brings are neither of nor for this world.—D.J.H.

603. G. G. PORTON, "The Grape-Cluster in Jewish Literature and Art of Late Antiquity," *JournJewStud* 27 (2, '76) 159-176.

An examination of literary and archaeological sources reveals that (1) contemporary with or shortly after the Bar Kokhba revolt the rabbis debated about the existence of the grape-cluster during their era and (2) the grape-cluster first became a prominent symbol on Jewish coins in the Bar Kokhba revolt. It is possible that Bar Kokhba's use of this symbol generated the debate found in rabbinic literature. He may have adopted the symbol from Mic 7:1-2 and presented himself as the cluster who would assure that the godly and upright would not perish.—D.J.H.

604. R. PUMMER, "The Present State of Samaritan Studies: I," *JournSemStud* 21 (1-2, '76) 39-61.

The first part of a survey of recent studies on the Samaritans is presented under these headings: research tools, the Samaritan Pentateuch and Targum(s), the origins of the Samaritans, *Samaritan Chronicle II*, *Memar Marqah* and the liturgy, halakah, and exegesis. [To be continued.]—D.J.H.

605. E. J. REVELL, "Biblical Punctuation and Chant in the Second Temple Period," *JournStudJud* 7 (2, '76) 181-198.

After examining the methods of punctuation used in the Greek text of the Twelve Prophets published by D. Barthélemy (*HevXII^{gr}*) and in three Samaritan manuscripts of the Hebrew text of Gen 12—13, the article compares these methods with the Tiberian "pausal" forms. The pausal forms reflect not the Tiberian accentuation, but rather the syntax of the passages interpreted in a way typical of the Syro-Palestinian type of punctuation. They may point to the use of a chant or elevated reading style once employed by the Jews for the representation of their biblical text. Since it was considered worth marking in a Greek text like *HevXII^{gr}*, this Syro-Palestinian system of punctuation had probably already been established by the 2nd century B.C. (see Septuagint Papyrus 957).—D.J.H.

606r. E. SCHÜRER, *The History of the Jewish People in the Age of Jesus Christ* (175 B.C.-A.D. 135), rev. and ed. G. Vermes and F. Millar, vol. 1 [NTA 18, p. 260; see § 20-991r].

S. B. HOENIG, "The New Schürer," *JewQuartRev* 67 (1, '76) 47-54.—Every student

of the intertestamental period will commend the project of the new Schürer, especially its perspective of correcting, modernizing, and adding new relevant material. Yet one is astounded at the glaring discrepancies within the new edition itself and at the disregard for the authentic dating of events as established by recent research. Several examples are cited. One must hope that in the second volume great care will be taken to comprehend the "inner life" of the Jew and to present an unbiased picture of it, unlike that found in the second division of the old edition.—D.J.H.

607r. ——, *Idem*.

M. HENGEL, *Judaism and Hellenism* [NTA 19, p. 405; § 17-736r].

H. C. KEE, *RelStudRev* 2 (4, '76) 4-7.—The central conceptual issue between the approaches represented by these two works is what constitutes "Hellenization." The "new Schürer" is constructed on the basis of a sharp distinction between political and religious history. It also assumes that the basic parameters of Judaism were laid down in the time of Ezra and treats other facets of Judaism as aberrations from which mainstream Judaism was delivered. On the other hand, Hengel's reconstruction of the complexity and diversity that was Judaism in the period of the Second Temple provides the appropriate background for the rise of the Christian movement and for its own diversity of development in the Greco-Roman world. The "new Schürer" will function chiefly as a warehouse of raw material to be employed in historical construction, but Hengel's work will serve as both sturdy prototype and unceasing stimulus while furnishing heaps of new material of its own.—D.J.H.

608. J. B. SEGAL, "Popular Religion in Ancient Israel," *JournJewStud* 27 (1, '76) 1-22.

Popular religious practices do not figure in the early OT law codes because a leading role in them was played by women, magic, and "men of God." These three elements stood outside the established cult and were closely interconnected. After the fall of Samaria, Josiah and the laws of Deuteronomy regarded women and popular religion with tolerance, while banning the *bāmōt* where much popular ritual was performed. In post-exilic times the activity of "men of God" was reflected in the ministry of Jesus. But normative Judaism, with the stress on ritual cleanliness that emerged after the return from exile, adopted a harsher attitude toward women, while at the same time incorporating some magical rites into the law. Women continued to be closely associated with magic.—D.J.H.

609r. E. E. URBACH, *The Sages. Their Concepts and Beliefs* [NTA 20, p. 137; see §§ 17-754r—755r].

J. NEUSNER, "The Teaching of the Rabbis: Approaches Old and New," *JournJewStud* 27 (1, '76) 23-35.—In comparison with earlier works on Talmudic theology and religion, this book is a distinct improvement in every way. Yet the understanding of the historical task and the theory of how Talmudic materials are to be used for historical knowledge are not satisfactory. The account of Talmudic thought is organized according to the categories of 19th- and 20th-century Protestant historical studies of theology, and not enough attention is paid to the literary and historical character of the sources. The work brings to full realization the methods and suppositions of the past hundred years, but scholars in the future will have to be more concerned with the primary meaning of the mishnaic passages, the reliability of the available sources, the

possibility of determining what antedates the Mishnah and Tosefta, and the world-view that formed the foundations of and was expressed by the halakic rulings.—D.J.H.

610. B. Z. WACHOLDER, "Chronomessianism: The Timing of Messianic Movements and the Calendar of Sabbatical Cycles," *HebUnCollAnn* 46 ('75) 201-218. [See § 19-820.]

Sabbatical messianism and chronomessianism are appropriate terms for the belief that the inevitable coming of the messiah would take place during the season when Israel celebrated the sabbatical year. Dan 9:24-27 interprets Jeremiah's seventy-year prophecy (25:11-12; 29:10) as seventy sabbatical cycles equal to ten jubilees or 490 years, each of Jeremiah's years being equal to a *sēmittā* cycle, seven of which made up a jubilee, at the end of which the Hebrews in bondage gained their freedom. The messianic implications of the sabbatical cycles were also worked out in *Jubilees*, *11QMelch*, *Seder Olam*, and some talmudic texts. The sabbatical calendar was probably a factor in the timing of these messianic movements: the commencement of John the Baptist's ministry, the ascribed date of Jesus' birth, Agabus, the prophet of Egypt, and Bar Kokhba's uprising.—D.J.H.

611. L. WÄCHTER, "Jüdischer und christlicher Messianismus," *Kairos* 18 (2, '76) 119-134.

In the OT messianism was only one type of hope for salvation. It was conveyed especially by groups loyal to the Davidic kingship (see 2 Sam 7; Isa 9:1-6; 11:1-19). In Judaism during the Hellenistic and Roman periods there were two forms of messianic hope: the political messiah-king (see *Psalm of Solomon* 17-18) and the transcendent Son of Man (see Dan 7; 1 *Enoch* 37-71; 4 *Ezra* 13). Since Jesus did not come as a political king and since the Son of Man was a popular notion only in certain apocalyptic circles, Jewish understandings of the messiah did not serve as a bridge to faith in Jesus. Even in rabbinic Judaism messianic hope was a political hope. The "days of the messiah" were part of this age or an interim period before the age to come and brought liberation from the yoke of the rulers of this world.—D.J.H.

The Early Church

612. B. BAGATTI, "Nota sul Vangelo di Tommaso Israelita," *EuntDoc* 29 (3, '76) 482-489.

This note deals not with the Coptic work known as *Gospel of Thomas* but with the Gospel that bears the name of Thomas and contains the infancy narratives. After describing the content (accounts of the boy Jesus' dealings with people, animals, and inanimate objects), the article takes up the background of the work (rural, dating back to a time of struggle between Jewish and Gentile Christians for possession of the holy places). The author was most likely a Jewish Christian whose purpose was to show the child Jesus as master of life and death, of people and animals alike. The Gospel thus rejects the Ebionite view that Jesus' divinity was present only after his baptism.—S.B.M.

613. J. GISEL, "Le problème de la contamination," *NovTest* 18 (2, '76) 133-157.

The article is concerned with the manuscript tradition of the Latin apocryphon about the youth of Mary and Jesus that is known as *Gospel of Ps.-Matthew*. The first part focuses on the contamination of manuscripts belonging to family A by readings from

family P, while the second part offers methodological observations on the phenomenon of textual contamination with specific reference to the discussion of this in M. L. West's *Textual Criticism and Editorial Technique* (1973).—D.J.H.

614. J. J. GUNTHER, "The Epistle of Barnabas and the Final Rebuilding of the Temple," *JournStudJud* 7 (2, '76) 143-151.

Messianism, Zionism, and apocalypticism seem to have fostered an attempt to rebuild the Temple during Bar Kokhba's occupation of Jerusalem. Those scholars who think that *Barnabas* 16 alludes to a planned Roman building of Aelia Capitolina in A.D. 130-132 do not take into account the lack of any reasonable expectation of erecting the Temple of Jupiter before the defeat of Bar Kokhba. On neither exegetical nor historical grounds should *Barnabas* 16:3-4 be understood to refer to a rebuilding of a temple of stone during Hadrian's reign. The passage should not be used either for dating the epistle or for understanding the history of the Temple.—D.J.H.

615. D. J. HAWKIN, "A Reflective Look at the Recent Debate on Orthodoxy and Heresy in Earliest Christianity," *ÉglThéol* 7 (3, '76) 367-378.

Because W. Bauer in *Rechtgläubigkeit und Ketzerei im ältesten Christentum* (1934) failed to settle upon a heuristic definition of orthodoxy, he lacked the conceptual tools to deal with orthodoxy as a development incorporating the past, accommodating the present, and anticipating the future. H. E. W. Turner in *The Pattern of Christian Truth* (1954) insisted on the *lex orandi* as "the heuristic effort to grasp the givenness of God—the 'religious facts'" and argued for a dynamic unity of Christian development. Although the more recent debate reflects a marked lack of sympathy with Turner, his hermeneutical point of departure seems more faithful to the Christian conviction that the selfhood of Christianity was born "from above" and guided by God himself.—D.J.H.

616. F. LAMBIASI, "I criteri di autenticità storica dei vangeli applicati ad un apocrifo: il vangelo di Pietro," *BibOr* 18 (3-4, '76) 151-160.

The apocryphal *Gospel of Peter* is evaluated according to several criteria that have proved trustworthy when applied to canonical writings, showing the apocryphal Gospel to be unhistorical. The norm of multiple attestation cannot be simply applied to *Gospel of Peter*, for while the work shows substantial dependence on the four Gospels, it has several retouches that are ideological. The test of continuity with the milieu of Jesus indicates that whenever *Peter* departs from the canonical books it departs also from the history of Jesus. The norm of discontinuity with Judaism applies because of the different views of the Messiah, but the apocryphal Gospel manifests docetic and gnostic traces. The article concludes with these observations: (1) One cannot assume that an apocryphal Gospel is necessarily unhistorical. (2) Any comparison of an apocryphal Gospel with canonical works must be conducted with care and in detail. (3) Serious study of the apocrypha proves to be valuable and rewarding.—J.J.C.

617. I. H. MARSHALL, "Orthodoxy and heresy in earlier Christianity," *Themelios* 2 (1, '76) 5-14.

While the later books of the NT show that a distinction between orthodoxy and heresy existed near the end of the 1st century A.D., even Paul and the Evangelists were concerned with combatting teachings regarded by them as false. From an early date

there was a body of belief that could be regarded as apostolic and orthodox. The only valid point in W. Bauer's thesis in *Rechtgläubigkeit und Ketzerei im ältesten Christentum* (1934) is that there was variety of belief in the 1st century.—D.J.H.

618. A. QUACQUARELLI, "Per una revisione critica degli studi attuali sulla simbolica dei primi secoli cristiani," *VetChrist* 13 (1, '76) 5-22.

The last twenty years have shed little light on Christian symbology and even less on that of the first three centuries of our era. To understand the symbolism of those three centuries, one must take St. Augustine as a guide. For Augustine, it is the word of God itself that teaches us to see symbolic representations in earthly things. Some recent studies of Christian symbolism have dealt with the Trinity and the symbolism of Noah's dove, baptism and the figures of Daniel and Jonah, initials and their Christological significance. The symbolism of the Christian language of the first three centuries, however, has thus far been neglected: the *actio* of numbers, the *loquela digitorum*, cryptograms, and acrostics. Knowledge of the early centuries is intimately linked to the study of symbolism. Their Christocentric vision determined a unified conception of life with its signs and symbols.—S.B.M.

619. K. ROMANIUK, "Biblia u Ojców Kościoła a Ojcowie Kościoła w studium Bibliai (La Bible chez les Pères de l'Église, et les Pères de l'Église dans les études bibliques)," *Rocznik Teologiczny* 22 (1, '75) 65-74.

In their study of the Scriptures, the Fathers of the Church centered upon textual criticism, translations, commentaries, allegories, the relationship of the Testaments, typology, the literal sense, and specialized commentaries. Contemporary scholars can still profit from their witness to very early readings, interpretations of difficult passages, and their development of biblical theology through typology and allegorical exegesis.—J.P.

620. R. STAATS, "Die martyrologische Begründung des Romprimats bei Ignatius von Antiochien," *Zeitschrift für Theologie und Kirche* 73 (4, '76) 461-470.

In the introduction to his epistle to the Romans written from Smyrna in A.D. 110, Ignatius spoke about the pre-eminence of the Roman church in its own city and in love. Attempts to explain the phrase *prokathēmenē tēs agapēs* as referring to the superiority of the Roman bishop, the Roman church's primacy in doctrine and faith, its organized covenant of love, or its charitable activities are not convincing. Rather, *agapē* should be understood in a martyrological-eucharistic sense. Ignatius considered his imminent martyrdom at Rome as a eucharistic celebration (*agapē*). The Christians of Rome had a pre-eminence in love because they would share in Ignatius' martyrdom as they had already shared in the martyrdoms of the apostles Peter and Paul.—D.J.H.

621. R. TREVIJANO ETCHEVERRÍA, "Discurso escatológico y relato apocalíptico en *Didache* 16," *Burgense* 17 (2, '76) 365-393.

This is an attempt to describe the major lines of development in the composition of the concluding chapter of *Didache*. Dividing the various verses into stichoi, the article analyzes first the structure and the literary devices of the chapter and then its morphology and syntax. This shows a text that, much like Mk 13, has a strict unity despite the diversity of content, the development of ideas, and the alternating genres (exhortation and instruction) of its composition. The article then turns to the sources of the chapter to

determine the tradition behind it and the steps in its redaction. *Didache* 16 is shown to contain a discourse (an exhortation in an eschatological vein with catechetical ends in view) and an account that purports to give an apocalyptic instruction.—S.B.M.

Gnosticism

622. F. GARCÍA BAZÁN, "Sobre la Resurrección (Epístola a Reginos)," *RevistBib* 38 (2, '76) 147-178.

An introduction to, translation of, and commentary on *Treatise on Resurrection* from the Coptic gnostic library of Nag Hammadi, with a three-page bibliography. The text has the literary form of an epistle to a certain Reginos living in Palestine. The author of the letter is not mentioned but is clearly a gnostic master whose Valentinian orientation is impregnated with Alexandrian Platonism. The text is outlined in this way: introduction (43:25—44:10), transition to the body of the epistle (44:11-12), the resurrection based on Jesus Christ as paradigm of the essential realization (44:13—46:2), the doubts of Reginos and the replies of the master (46:3—49:9), final admonitions (49:9-36), and conclusion (49:37—50:16).—S.B.M.

623. M. J. KOBAYASHI, "Some Remarks on the Anthropology of Valentinians (Iren., *adv. haer.*, I 1, 1-8, 4)," *AnnJapBibInst* 2 ('76) 175-184.

While L. Schottroff's conclusion that gnostic salvation was considered existentially rather than naturally deserves praise, her textual and source criticism of Irenaeus is not completely satisfactory. The main part of the article deals with text-critical matters in *Adv. Haer.* I.7.5 and 6.1 and with what belongs to Irenaeus' main material (A).—D.J.H.

624r. E. H. PAGELS, *The Johannine Gospel in Gnostic Exegesis* [NTA 18, p. 110].

———, *The Gnostic Paul* [NTA 20, p. 246].

R. M. GRANT, *RelStudRev* 3 (1, '77) 30-35.—Summaries and detailed critical observations. Generally P provides a clear and illuminating study of many aspects of Heracleon's thought, and she rightly correlates his ideas with those of Ptolemaeus. The second book, which is more ambitious than the first, may not prove that Paul was not antignostic, "though I would like to believe so." All in all, P's work [see also §§ 17-776, 1222; 19-213, 850] offers a fascinating and stimulating picture of gnostic exegesis. She has also provided a very important corrective for current or traditional ideas of the history of Christian theology in the 2nd century and possibly in the 1st as well.—D.J.H.

625. J. M. ROBINSON, "The Jung Codex. The Rise and Fall of a Monopoly," *RelStud Rev* 3 (1, '77) 17-30.

A detailed account of the history of the Jung Codex (Nag Hammadi Codex I) from its discovery in December 1945 in the light of (1) the return to Egypt in 1975 of the three-fourths of the codex that had been kept in Zurich inaccessible to the scholarly world at large and (2) the presentation by C. A. Meier of his massive files of correspondence concerning the acquisition and publication of the codex to the Nag Hammadi Archives of the Institute for Antiquity and Christianity in Claremont, CA. The transcriptions of the *editio princeps* (ed. M. Malinine, H.-C. Puech, G. Quispel, *et al.*) are not very precise in details, especially in that the dots traditionally placed under a letter

that is ambiguous are used instead merely to call attention to the fact that not all the letter is extant. Furthermore, it was hardly a service to the *editio princeps*, much less to scholarship at large, to keep the codex unavailable for reliable codicological analysis until the editors had published their erroneous codicological conclusions with the resultant confusion of pagination and tractate numeration.—D.J.H.

626. Y. SHIBATA, "Non-docetic Character of *Evangelium Veritatis*," *AnnJapBibInst* 1 ('75) 127-134.

Analysis of *Gospel of Truth* 31:5-6 and 30:23-26 indicates that the author regarded Jesus as historical and non-docetic. *Gospel of Truth* 19:17-36 suggests that this historicity can be traced back to the NT as its origin. But as the author's eyes are concentrically fastened on the person of Jesus, the historical framework naturally fades. Nevertheless, the inclination to potential docetism was cut off from the very thought structure of the work.—D.J.H.

627. J. ZANDEE, "Deviations from standardized Sahidic in 'The Teachings of Silvanus' (Nag Hammadi Library Codex VII,4)," *Muséon* 89 (3-4, '76) 367-381.

An examination of the linguistic features of *Teachings of Silvanus* is presented under these headings: deviations from the Sahidic dialect, Achmimic and Subachmimic forms, special verb forms, new words and expressions, corruption of Greek words, *er-* as an auxiliary verb before Greek verbs, *spiritus asper* and *spiritus lenis*, peculiar words and constructions, chiasm, and crucial passages.—D.J.H.

Gnosticism, §§ 21-566, 569.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

F. I. ANDERSEN, *Style and Authorship*, Tyndale Paper 2 1/2 (Melbourne: Tyndale Fellowship for Biblical Studies in Australia, 1976, paper \$1 Aust.) 44 pp., 12 figs. Bibliography.

Presented as the Tyndale Lecture for 1976, this study deals with the utility of statistical methods for determining the authorship of literary compositions. After introductory remarks, there are major sections on inference and on the unity and authorship of biblical writings. The chief obstacles to investigating the authorship of biblical writings are the meagerness of the texts, their mixed character, the ways in which they were composed, and the lack of external evidence. The thirteen-page bibliography pays particular attention to recent Soviet studies. Available from The Australian Institute of Archaeology, 174 Collins St., Melbourne, Victoria 3000, Australia.

P. C. BAILEY, *Topical Concordance to the Bible* (Washington, DC: Review and Herald Publishing Association, 1975, paper) 277 pp. LCN: 74-25817.

This concordance to the OT and NT indexes according to subject matter instead of by specific words. Thus under "Satan" there are also entries for the works, snares, destruction, and names of Satan. The base text is the KJV, and each occurrence is presented with five to ten words of context. More than 250 topics are included, and through the use of cross-references the total number of texts on respective topics is almost doubled.

The Bible and Liberation. Political and Social Hermeneutics, A Radical Religion Reader (Berkeley, CA: Community for Religious Research and Education, 1976, paper \$5) viii and 178 pp. Illustrated. Indexed.

An expansion of a 1975 issue of *Radical Religion* entitled "Class Origins and Class Readings of the Bible." The ten articles in that issue constitute the first part of the reader, which presents exegeses and class analyses. Of relevance to the NT field are the items by S. Rostagno on the legitimacy of an interclass reading of the Bible [§ 19-427], J. P. Brown on techniques of imperial control as the background for the Gospels [§ 20-387], G. Theissen on itinerant radicalism in the tradition of Jesus' sayings [§ 18-813], M. C. Callaway on the mistress and the maid in Gal 4:21-31 [§ 20-552], and Y. Redalié on conversion or liberation in Acts 16:11-40 [§ 19-1014]. Seven new articles have been added to form a second part on hermeneutics and methods. Of special interest to NT scholars are the contributions of J. G. Gager on the social world of early Christianity and R. J. Siebert on recent Marxist readings of the Bible.

B. W. BLACKWELDER, *Light from the Greek New Testament* (Grand Rapids: Baker, 1976, paper \$4.95) 163 pp. Bibliography. Indexed. LCN: 58-8408. ISBN: 0-8010-0662-7.

Reprint of a 1958 original. By pointing out illustrative examples in NT grammar and syntax, the author hopes to show the way toward "a deeper penetration into the basic doctrines of the Bible." After remarks on the language of the NT and on the importance of grammar for interpretation, there are chapters on nouns (e.g. love, word), verbs (e.g. speak), tenses, prepositions, participles, conjunctions, particles, cases, and articles. Blackwelder is professor of NT at Anderson School of Theology in Anderson, IN.

Concordant Greek Text (Canyon Country, CA: Concordant Publishing Concern, 1975, \$10) 735 pp. LCN: 75-323760.

The aim of this work "is to go to the very limits of fidelity in translating the word of God into English and to guarantee its truth by putting the reader in possession of all the evidence, so that he may check every detail for his own satisfaction." It provides the Greek text (in uncial letters) of the entire NT restored from the Sinai, Vatican, and Alexandrian manuscripts along with a sublinear "ultraliteral" English translation. For example, Jn 1:1 is rendered: "In original was the saying and the saying was toward the

God and God was the saying." The first edition appeared in 1926, and subsequent editions were published in 1930 and 1955. An English NT, a keyword concordance, a commentary, and a volume on Greek word elements are available from the same publisher.

Cruden's Compact Concordance, ed. J. Eadie, Bible Handbook Series (Grand Rapids: Zondervan, 1976, \$5.95) vi and 563 pp.

Based on the work of A. Cruden as edited by J. Eadie, this concordance to the English OT and NT follows the King James Version. The key words are printed in boldface type in alphabetical order, and the occurrences of the terms are listed (with context) according to their canonical order. There are three columns to a page.

N. A. DAHL, *Jesus in the Memory of the Early Church* (Minneapolis: Augsburg, 1976, paper \$4.95) 175 pp. LCN: 76-27072. ISBN: 0-8066-1561-3.

Nine studies (all but two previously published) now appear in a single volume. The ones first printed in languages other than English have been translated. They deal with memory and commemoration (*anamnēsis*) in early Christianity (1948), form-critical observations on early Christian preaching, the passion narrative in Mt (1955), the purpose of Mk [§ 3-590], the story of Abraham in Lk-Acts (1966), the purpose of Lk-Acts, the Johannine church and history (1962), Christ, creation, and the church (1956), and the parables of growth (1951). There is a concluding section on the early church and Jesus. Another collection of D's writings appeared under the title *The Crucified Messiah and other essays* (1974).

A. GRABNER-HAIDER (ED.), *Vocabulario práctico de la Biblia*, trans. M. Villanueva, Biblioteca Herder, Sección de Sagrada Escritura 151 (Barcelona: Herder, 1975) lxiv pp. and 1646 cols. and 4 pp., 16 maps. ISBN: 84-254-0964-0.

First published in German as *Praktisches Bibellexikon*, this volume, which was prepared by an interconfessional team of 56 biblical scholars, presents more than 2,000 articles on concrete historical data relative to the Bible, basic theological concepts, principles of form criticism, history-of-religions material, and hermeneutical notions. References to key biblical passages and to related items in the book are provided in the body of the articles. Chronological tables, bibliographic information, and maps are also included in the volume. *La Biblia y nuestro lenguaje* (1975), which was edited by Grabner-Haider, is intended as a complement to the present work.

L. GROLLENBERG, O.P., *Bible Study for the 21st Century*, trans. J. E. Steely (Wilmington, NC: Consortium Books, 1976, \$12) x and 179 pp. LCN: 76-19773. ISBN: 0-8434-0605-4.

Originally published in Dutch as *Modern Bijbellezen* (1971), this study sketches how the traditional idea of inspiration arose and functioned through the centuries and then explains why so much resistance came from the churches to historical criticism. The final chapter suggests a way out of the impasse between fundamentalism and modernism by combining the historical approach with a stance fully meriting the name of faith. Grollenberg is a well-known Catholic biblical scholar, while Steely is professor of historical theology at Southeastern Baptist Theological Seminary in Wake Forest, NC.

The Interlinear Greek-English New Testament, trans. A. Marshall (2nd ed.; Grand Rapids: Zondervan, 1976, \$14.95) xx and 1027 pp.

The Greek text used in this book is that of the 21st edition of E. Nestle's *Novum Testamentum Graece* (1952) except that Jn 7:53—8:11 has been retained as part of the text. Marshall's interlinear translation, which was first published in 1958, is accompanied by the Authorized Version of 1611 in the left-hand margins of the text. There is also a brief foreword by J. B. Phillips and a fourteen-page introduction by Marshall.

The Interpreter's Dictionary of the Bible. Supplementary Volume, ed. K. Crim *et al.* (Nashville: Abingdon, 1976, \$17.95) xxvi and 998 pp., 11 maps. Illustrated. Bibliographies. Indexed. LCN: 62-9387. ISBN: 0-687-19269-2.

This volume brings up to date *The Interpreter's Dictionary of the Bible* (4 vols., 1962)

by providing more than 650 new and supplementary articles on biblical themes and persons, archaeological excavations, and recent biblical research. The team of 271 contributors reflects various confessional and national backgrounds. Some of the more extensive articles of relevance to the NT field are concerned with baptism (M. Barth), canon (A. C. Sundberg, Jr.), Christology (W. Marxsen), 1-2 Cor (D. Georgi), Dead Sea scrolls (G. Vermes), NT eschatology (E. S. Fiorenza), ethics (W. Schrage), early rabbinic and Hellenistic Judaism (M. J. Cook), Nag Hammadi (G. W. MacRae), Pharisees (E. Rivkin), Synoptic problem (F. Neirynck), teaching of Jesus (W. R. Farmer), and Zealot (H. Merkel). There is a system of cross-references, eight pages of full-color photographs, over 100 black-and-white illustrations, and eight pages of maps. The editors are Crim (general), L. R. Bailey (OT), V. P. Furnish (NT), and E. S. Bucke.

Jews, Greeks and Christians. Religious Cultures in Late Antiquity. Essays in Honor of William David Davies, ed. R. Hamerton-Kelly and R. Scroggs, Studies in Judaism in Late Antiquity 21 (Leiden: Brill, 1976, 80 gld.) xx and 320 pp., plate. Bibliography. Indexed. ISBN: 90-04-04734-4.

Fourteen studies presented to Professor Davies on the occasion of his 65th birthday: E. P. Sanders on the covenant as a soteriological category and the nature of salvation in Palestinian and Hellenistic Judaism, Hamerton-Kelly on some techniques of composition in Philo's allegorical commentary (with special reference to *De Agricultura*), M. Black on the throne-theophany prophetic commission and the Son of Man, G. B. Caird on homoeophany in the Septuagint, J. Neusner on method and substance in the history of Judaic ideas, E. E. Urbach on halakah and history, B. Gerhardsson on the hermeneutic program in Mt 22:37-40, D. Daube on the reform in Acts 6 and its OT models, D. M. Smith on the milieu of the Johannine miracle source, J. L. Martyn on Elijah in the NT (especially in Jn), C. K. Barrett on Jews and Judaizers in the epistles of Ignatius, E. Schweizer on the Christianity of the circumcised and the Judaism of the uncircumcised with regard to the background of Mt and Col, M. Simon on the history-of-religions school, and Scroggs on Paul as rhetorician in Rom 1-11. A photograph of the honoree, a dedication by the editors, and a *curriculum vitae* are also included.

A. M. JOHNSON, JR. (ED. AND TRANS.), *The New Testament and Structuralism. A Collection of Essays by Corina Galland, Claude Chabrol, Guy Vuillod, Louis Marin and Edgar Haulotte*, Pittsburgh Theological Monograph Series 11 (Pittsburgh: Pickwick, 1976, paper \$7.95) x and 338 pp. Bibliography. Indexed. LCN: 76-25447. ISBN: 0-915138-13-1.

After brief remarks by the editor-translator and C. Galland's introduction to the method of A. J. Greimas, this volume presents in English six articles published in *Langages* 22 (1971): C. Chabrol on the problems of the narrative semiology of the biblical texts, G. Vuillod on short stories in the OT and NT, L. Marin on the women at the tomb (Mk 16:1-8 parr.) and on Jesus before Pilate (Mt 27:1-2, 11-31), Chabrol on the "text" of the passion, and E. Haulotte on the readability of the "Scriptures." Marin has contributed a conclusion, and Johnson has added a 74-page glossary of formalist and structuralist terms. A German version appeared under the title *Erzählende Semiotik nach Berichten der Bibel* (1973).

M. McNAMARA, M.S.C. (ED.), *Biblical Studies. The Medieval Irish Contribution*, Proceedings of the Irish Biblical Association 1 (Dublin: Dominican Publications, 1976, £2.50) 164 pp. Bibliography.

The first part presents four papers read at the general meeting of the Irish Biblical Association in 1974: J. F. Kelly on the Hiberno-Latin Study of Lk, P. Doyle on the origins and growth of the Latin Bible in Ireland, B. Grogan on the eschatological teaching of the early Irish church, and F. MacDonncha on medieval Irish homilies. The second part provides an English version of B. Bischoff's 1954 study on turning points in the history of Latin exegesis in the early Middle Ages (introduction and catalogue of exegetical literature). J. F. Kelly's bibliography on Hiberno-Latin biblical texts concludes the volume.

Das Neue Testament, trans. U. Wilckens, Gütersloher Taschenbücher/Siebenstern 199 (2nd ed.; Gütersloh: Mohn, 1976, paper DM 9.80) 572 pp. ISBN: 3-579-03930-X.

This edition of the translation was first published in 1972. It omits the comments on the individual NT books found in the original publication of 1970 [NTA 15, p. 232], but it does provide the German translation of the entire NT text, brief introductions to the books, and references to Synoptic parallels. The work has been the occasion for a recent theological debate regarding the NT and the Jews; see §§ 19-456r, 882; 21-25. Wilckens is professor of NT at the University of Hamburg.

E. A. NIDA, *Exploring Semantic Structures*, International Library of General Linguistics 11 (Munich: Wilhelm Fink, 1975, paper DM 36) 211 pp. Bibliography. Indexed.

After an introductory chapter on exploring semantic structures, the author presents four samples of his recent research: the nature of meaning, the semantic relations between related sets of meaning, grammatical meaning of primary semantic configurations, and grammatical meaning of secondary semantic configurations. The second part consists of previously published articles on linguistics and ethnology in translation problems (1945), the identification of morphemes (1948), a system for the description of semantic elements (1951), analysis of meaning and dictionary making (1958), problems of semantic structure and translational equivalence (1961), semantic classes (1962), linguistic and semantic structure, and semantic components in translation theory (1971).

E. OIKONOMOS, *Bibel und Bibelwissenschaft in der orthodoxen Kirche*, Stuttgarter Bibelstudien 81 (Stuttgart: Katholisches Bibelwerk, 1976, paper DM 10.80) 77 pp. Bibliography. LCN: 76-464252. ISBN: 3-460-03811-5.

Concerned with the principles and present state of Greek Orthodox exegesis, this study first sketches the history of the discipline from the patristic period to modern times and then concentrates on basic notions such as inspiration, canon, revelation, relation of exegesis to dogma, biblical criticism, and methodology. A final section discusses Modern Greek versions of the Bible and the use of the Bible in liturgy and religious education. Oikonomos, who is professor of OT on the Greek Orthodox theological faculty at Athens, concludes that the Greek Orthodox Church now finds itself in the tension between remaining faithful to its heritage of patristic exegesis and accepting the methods of western European (Catholic and Protestant) exegesis.

R. PETRAGLIO, *Epulum, epulae, epulatio nella Volgata. Considerazioni sul latino Biblico* (Brescia: Morcelliana, 1975, paper 3,500 L) 192 pp. Bibliography. Indexed.

Prepared as a doctoral dissertation directed by C. Spicq and presented to the University of Fribourg in 1973, this study deals with *epulum* as an equivalent for Hebrew *śimhā* and Greek *euphrosynē* in the Vulgate of Num 10:10, *epulae* in Jerome's translation of the Hebrew OT, *epulae* in his translation of the Aramaic parts of the OT, *epulae* and *epulatio* in the Latin texts of Sirach and Wisdom, and *epulae* in the translation of Jude 12. The concluding section draws general inferences about the character of the Vulgate as a translation.

P. PETTIT, *The Concept of Structuralism: A Critical Analysis* (Berkeley—Los Angeles: University of California Press, 1975, \$8.50) x and 118 pp. Bibliographies. LCN: 74-22971. ISBN: 0-520-02882-1.

Viewing structuralism as the attempt to extend a framework of concepts taken from linguistics to other arenas of interest, the author first describes the model of structuralism as it has developed since F. de Saussure and surveys the areas into which it may be extended. The third part focuses on the most ambitious use to date of the linguistic model—C. Lévi-Strauss's analysis of myths, while the fourth part assesses the structuralist enterprise as a whole. Pettit, who is now a research fellow at Trinity Hall in Cambridge University, argues that, with the possible exception of linguistics, the structuralist framework will not make a "science" of other disciplines but can give them the means of being organized in their analysis and of going beyond *ad hoc* observation.

J. A. T. ROBINSON, *Redating the New Testament* (Philadelphia: Westminster, 1976, \$15) xiv and 369 pp. Indexed. LCN: 76-17554. ISBN: 0-664-21336-7.

After observing that the fall of Jerusalem in A.D. 70 is never mentioned in the NT as a past fact, the author surveys the arguments for dating the books of the NT according to this sequence: Pauline epistles, Acts and Synoptic Gospels, Jas, 1-2 Pet and Jude, Heb, Rev, and Jn and 1-3 Jn. Robinson, who is now fellow and dean of chapel at Trinity College in Cambridge and assistant bishop of Southwark, concludes that all the NT writings were composed between A.D. 47-48 (Jas) and late 68 (Rev) and that the fifties represented the most creative period in the primitive church's activity. He discerns four periods in the history of 1st-century Christianity: early mission in Palestine and Syria (30-40), consolidation of bases for the next thrust (40-50), rapid expansion into Asia Minor and Europe (50-60), and reorientation and reappraisal (after 70).

L. M. RUSSELL (ED.), *The Liberating Word. A Guide to Nonsexist Interpretation of the Bible* (Philadelphia: Westminster, 1976, paper \$3.95) 121 pp. Bibliography. LCN: 76-18689. ISBN: 0-664-24751-2.

Written in cooperation with the Task Force on Sexism and the Bible convened by the Division of Education and Ministry of the National Council of Churches in the USA, this volume presents four major articles dealing with aspects of nonsexist interpretation of the Bible: S. H. Ringe on biblical authority and interpretation, E. S. Fiorenza on interpreting patriarchal traditions, J. Dewey on images of women in the Bible, and L. M. Russell on changing language and the church. There is also a foreword by E. V. Gibbes and V. Russell, an introduction by the editor, suggestions for study and action, and biographical sketches of the contributors. The editor is assistant professor of theology and women's studies at Yale University Divinity School.

J. SALGUERO, O.P., *Biblical Revelation. The History of Salvation*, trans. J. Suprys, F.M.A. (Arlington, VA: Christian Culture Press, 1976, paper \$8.95) x and 202 pp. Indexed. LCN: 76-100100.

First published in Spanish, this study is intended to "guide us in discovering in the Bible a supremely active God, Who maintains the liveliest of dialogues with men." After observations on the meaning of revelation, there are major chapters on revelation in the OT, in Judaism at the time of the NT, in the NT, and in the church and contemporary Catholic theology. Salguero is dean of the theological faculty at the Pontifical University of St. Thomas Aquinas (Angelicum) in Rome.

J. H. SKILTON (ED.), *The New Testament Student and Theology*, The New Testament Student 3 (Nutley, NJ: Presbyterian and Reformed Publishing Company, 1976, paper \$5) xvi and 226 pp. LCN: 75-24949.

The first two volumes in the series were described in *NTA* 20, p. 355. The articles in this book that are of most relevance to the NT field are by R. B. Gaffin, Jr. on systematic theology and biblical theology [§ 21-204], R. H. Countess on the translation of *theos* in the *New World Translation* [§ 12-217], J. G. Machen on the resurrection of Christ (1951), W. P. Armstrong on the place of the resurrection appearances of Jesus (1912), R. Strong on the parables and the second coming (1942), C. Van Til on Scripture and Reformed apologetics, Skilton on the voice of God's word, and W. L. Lane on the commentator as critic and translator with respect to Mk. Articles by J. Murray (two) and N. Shepherd as well as other biblical information are also included.

Society of Biblical Literature. 1976 Seminar Papers, ed. G. W. MacRae, SBL Seminar Papers 10 (Missoula: Scholars Press, 1976, paper \$4) viii and 480 pp. ISBN: 0-89130-097-X.

This volume contains 42 papers that were discussed but not read at the 112th annual meeting of the Society of Biblical Literature held in St. Louis. Of most relevance to the NT field are the articles by W. A. Meeks on Jews and Christians in Antioch in the first four centuries, R. L. Wilken on the Jews in Antioch, D. Pardee on Hebrew letters from

the 7th century B.C. to the 2nd century A.D., J. L. White and K. A. Kensinger on categories of Greek papyrus letters, A. B. Kolenkow on how miracle doers countered charges of magic in the Hellenistic world, G. Szarek on W. Kelber's interpretation of Mk 14:32-42, R. A. Edwards on Christian prophecy and Q, M. E. Boring on Christian prophecy and Mt 10:23 as a test exegesis, R. I. Pervo on *Joseph and Asenath* and the Greek novel, H. C. Kee on the socio-religious setting and aims of *Joseph and Asenath*, G. Vikan on the illustrated manuscripts of *Joseph and Asenath*, L. Gaston on the Lukan birth narrative in tradition and redaction, R. J. Karris on the Lukan *Sitz im Leben*, J. E. Alsup and T. R. W. Longstaff on J. D. Crossan's interpretation of Mk 16:1-8, J. B. Tyson on the sources of Lk (with responses by W. O. Walker, Jr. and C. T. Davis III), W. Schmeichel on Christian prophecy in Lukan thought according to Lk 4:16-30, J. R. Michaels on Christian prophecy and Mt 23:8-12 as a test exegesis, R. M. Johnston on the study of rabbinic parables, J. D. Crossan on hidden treasure parables in late antiquity, V. J. Robbins on land and sea voyages in Acts 13—28, S. G. Wilson on the portrait of Paul in Acts and the Pastorals, C. R. Holladay on the portrait of Moses in Ezekiel the Tragedian, L. H. Martin on the role of Tyche and Hellenistic religion, and A. J. Bellinzoni, Jr. on approaching the Synoptic problem from the 2nd century.

Theological Dictionary of the New Testament. Volume X: Index Volume, compiled by R. E. Pitkin (Grand Rapids: Eerdmans, 1976, \$20.50) 661 pp. LCN: 64-15136. ISBN: 0-8028-2323-8.

The compiler describes his purpose as "to provide a ready reference that would make the use of the *Theological Dictionary* a more economical investment of time and money." He has been especially sensitive to "the needs of busy ministers." The volume presents indexes of English keywords, Greek keywords, Hebrew and Aramaic words, biblical references (OT, Apocrypha, NT), and contributors and co-workers. The index of biblical references covers 514 pages. G. Friedrich's pre-history of the *TWNT* as translated by G. W. Bromiley concludes the volume.

Vruchten van de Uithof. Studies opgedragen aan dr. H. A. Brongers ter gelegenheid van zijn afscheid (Utrecht: Theologisch Instituut, 1974, paper 7.50 gld.) 170 pp. Bibliography. Indexed.

Eleven articles presented to Professor Brongers on the occasion of his 70th birthday. Of most relevance to the NT field are the studies by J. W. Doeve on the Apocalypse of Weeks (1 *Enoch* 93:1-10; 91:12-7) as emanating from the circles that produced the Qumran documents, G. Mussies on the appeal to graecisms as proof that a Latin text is a translation, and G. te Stroete on the "praise of the fathers" in Sir 44:1—50:24. The other contributors are R. Frankena, A. R. Hulst, A. van der Kooij, K. H. Kunne, C. van Leeuwen, B. Maarsingh, T. C. Vriezen, and J. Zandee. All the articles except those by Mussies and Zandee are in Dutch. A photograph of the honoree, a personal appreciation by Hulst, and a bibliography of Brongers's writings are also included.

GOSPELS—ACTS

F. ANNEN, *Heil für die Heiden. Zur Bedeutung und Geschichte der Tradition vom besessenen Gerasener* (Mk 5,1-20 parr.), Frankfurter Theologische Studien 20 (Frankfurt: Knecht, 1976, paper DM 44) viii and 253 pp. Bibliography. Indexed. ISBN: 3-7820-0351-9.

The slightly revised version of a doctoral dissertation directed by I. de la Potterie and presented to the Pontifical Biblical Institute in 1974, this volume begins with a literary-critical comparison of Mk 5:1-20; Mt 8:28-34; Lk 8:26-39 in an effort to determine the oldest version and to remove redactional elements. The second part focuses on these aspects of the pre-Markan story: form, *Gattung*, thought world, meaning, setting in life, and historicity. Annen concludes that in the post-Easter setting the report of an exorcism performed by Jesus in a pagan area (Gerasa) or for a pagan (a Gerasene) was reworked to illustrate the salvation that Jesus brings to Gentiles. Five excursuses conclude the volume.

M. L. APPOLD, *The Oneness Motif in the Fourth Gospel. Motif Analysis and Exegetical Probe into the Theology of John*, Wissenschaftliche Untersuchungen zum Neuen Testament: 2. Reihe, Band 1 (Tübingen: Mohr-Siebeck, 1976, paper DM 48) x and 313 pp. Bibliography. ISBN: 3-16-138371-0.

A slightly reworked version of a doctoral dissertation directed by E. Käsemann and presented to the Evangelical theological faculty at Tübingen in 1973, this study first tries to trace the morphology of the oneness motif in Jn in relation to the Gospel's major theological orientations—the reciprocity statements, the Christological titles, the signs, and the passion account. The second part analyzes the oneness passages (Jn 10:16, 30; 11:52; 17:11, 21-23) from a literary and structural standpoint in the attempt to establish the nature of the composition or tradition in which the motif is located. Appold concludes that the oneness motif is a theological abbreviation for the Evangelist's concern "to know Jesus only and to give witness to him who in oneness with the Father creates believing existence and the oneness of the church."

R. AUGSTEIN, *Jésus. Fils de l'Homme*, trans. M.-F. Demet (Paris: Gallimard, 1975, paper) 391 pp. Bibliography.

The French version of *Jesus Menschensohn* (1972). Augstein maintains that the Christian churches invoke a Jesus that has no historical basis and teach doctrines that Jesus never preached. In an effort to reclaim the true Jesus, the author deals with the sources, the claims that Jesus did and did not make, his teaching, the trial and death, the historical setting of his ministry, the Evangelists' portraits of Jesus, and the prospects for understanding Jesus in the future. Critiques of the German original have been collected by R. Pesch and G. Stachel in *Augsteins Jesus. Eine Dokumentation* (1972); see also *NTA* §§ 17-460r—461r.

J. A. BAIRD, *Audience Criticism and the Historical Jesus* (Philadelphia: Westminster, 1969, \$6.50) 208 pp. and 3 pp. of revisions inserted. LCN: 69-10426. SBN: 664-20846-0.

A three-page list of revisions has now been pasted inside the front cover of the book described in *NTA* 13, p. 399. These revisions "represent subtle adjustments in factual detail, and do not affect the conclusions of the book. Aside from printing errors, they consist of alterations that bring the masses of detail into more exact line with the research on which these conclusions were actually based."

M. BASTIN, *Jésus devant sa Passion*, Lectio Divina 92 (Paris: Cerf, 1976, paper 34 F) 188 pp. Indexed. ISBN: 2-204-01027-8.

Applying to the Gospels the criteria of historicity proposed in recent scholarship, the author explores Jesus' consciousness of the passion as the supreme moment of his mission. After having established the socio-religious milieu in which Jesus accomplished his mission, B shows how he situated his death in the tradition of the death of the prophets. Analysis of the eucharistic words reveals that Jesus gave to his tragic end the value of an expiatory sacrifice, the seal of the new covenant. Finally, examination of the passion predictions [see § 21-422] suggests that their most primitive form had deep roots in apocalyptic thought.

M. BOUCHER, *The Mysterious Parable. A Literary Study*, Catholic Biblical Quarterly Monograph Series 6 (Washington, DC: Catholic Biblical Association, 1977, paper \$2.50) x and 101 pp. Bibliography. Indexed. LCN: 76-51260. ISBN: 0-915170-05-1.

The revision of a doctoral dissertation directed by W. R. Schoedel and presented to Brown University, this study seeks to provide a sound definition and description of the parable as a verbal construct, to explain how the parable could be understood (quite rightly) as mysterious speech in the Semitic tradition, and to show how the parable could be the starting point for the Markan theology of mystery. After establishing that the parable moves one to decision or action through indirect rather than direct reference, the author surveys problems in the study of parables and then focuses on Mk 4:1-34 and the Markan theme of mystery. Boucher, who now teaches in the department of theology at

Fordham University, concludes that Mark has taken what is essential to the parable—the double-meaning effect—and made it the beginning of a theological theme concerning the audience's resistance to hearing the word.

F.-M. BRAUN, *La foi chrétienne selon Saint Jean* (Paris: Librairie Lecoffre, J. Gabalda, 1976, paper) 171 pp. Indexed.

Intended as a popular synthesis of the author's many publications on Johannine theology, this volume consists of fourteen brief chapters: Jesus as Messiah and Son of God, his words and works, the cross and glory, the mission of the Spirit and the sending of the apostles, the reception of faith, the community of salvation, being born of water and Spirit, the living bread, the mother of believers, the Christian in the world, morality and mysticism, adoration and prayer, history and eschatology, and peace and joy. Braun concludes that Johannine theology is summarized in Jn 3:16: "For God so loved the world"

W. EGGER, *Frohbotschaft und Lehre. Die Sammelberichte des Wirkens Jesu im Markusevangelium*, Frankfurter Theologische Studien 19 (Frankfurt: Knecht, 1976, paper DM 37) viii and 184 pp. Bibliography. Indexed. ISBN: 3-7820-0350-0.

The slightly revised version of a doctoral dissertation directed by I. de la Potterie and presented to the Pontifical Biblical Institute in 1971, this study explores how the summaries in Mk characterize the activity of Jesus as good news and teaching. After surveying research on the Markan summaries and examining the distinctive features of these passages, the author analyzes the individual texts: the coming and preaching of Jesus (Mk 1), revelation and secrecy (3:7-12; 4:1-2), and Jesus as teacher and physician (6:30-34, 53-56). Finally, the summaries about Jesus' teaching in Mk 1:21-22; 2:1-2, 13; 6:6b; 10:1 and the place of the summaries in the composition of Mk are investigated.

P. FIEDLER, *Jesus und die Sünder*, Beiträge zur biblischen Exegese und Theologie 3 (Bern: Herbert Lang, 1976, paper 59 Sw. fr.; Frankfurt/M.: Peter Lang) 413 pp. Bibliography. Indexed. ISBN: 3-261-01746-5.

The revision of a *Habilitationsschrift* presented to the theological faculty at Freiburg in 1975, this volume begins by examining the relationship between God and sinners in the OT and intertestamental literature. The second and more extensive part of the book deals with the relationship between Jesus and sinners in the Gospels: the forgiveness of sins, Jesus as friend of tax collectors, conduct corresponding to the Father's love (Lk 15:11-32), the God of Jesus (Mt 20:1-15), the response to God's willingness to forgive, salvation for sinners, the root of sinning and its healing, and the special character of Jesus in comparison with John the Baptist. Fiedler, whose doctoral dissertation was published as *Die Formel 'Und siehe' im Neuen Testament* (1969), concludes that Jesus, who displayed an unconditional openness to sinners, taught that God expected the same kind of openness from forgiven sinners.

H. FRANKEMÖLLE, *Jesus von Nazareth. Anspruch und Deutungen*, Projekte zur theologischen Erwachsenenbildung 4 (Mainz: Grünwald, 1976, paper DM 24.80) 192 pp. Bibliographies. ISBN: 3-7867-0544-5.

Intended primarily for directors of religious education at the secondary-school level, this volume is concerned with the demand and significance of Jesus as seen in five major areas of modern exegetical and theological research: the problem of the earthly Jesus or the Christ of faith, the indirect Christology in Jesus' conduct, the indirect Christology in his preaching, the ethics of Jesus in relation to being human, and the death-resurrection and the demand of Jesus in the post-Easter context. Each of the five sections has a three-part structure: preliminary considerations, thematic presentation, and material for further work (questions for reflection, audio-visual aids, literature). Frankemölle is also the author of *Jahwebund und Kirche Christi* (1974).

L. GRIFFITH, *Gospel Characters. The Personalities Around Jesus* (Grand Rapids: Eerdmans, 1976, paper \$3.95) 192 pp. LCN: 76-12412. ISBN: 0-8028-1646-0.

This first volume in a projected three-volume series dealing with biblical characters

focuses on figures presented in the Gospels in relation to Jesus: those who prepared his way (Mary, Joseph, Herod the Great, John the Baptist), those who followed him (Peter, John, Matthew, Thomas), those who were helped by him (the Samaritan woman, the Canaanite woman, the man born blind, the woman at Bethany), those who opposed him (Caiaphas, Judas, Pilate, Herod Antipas), and those who watched him die (the centurion, Barabbas, Joseph of Arimathea, Mary Magdalene). Griffith is a member of the clergy staff of St. Paul's Church in Toronto.

W. GRIMM, *Weil ich dich liebe. Die Verkündigung Jesu und Deuterojesaja*, Arbeiten zum Neuen Testament und Judentum 1 (Bern: Herbert Lang, 1976, paper 38 Sw. fr.; Frankfurt/M.: Peter Lang) xii and 321 pp. Bibliography. ISBN: 3-261-00909-8.

The revision of a doctoral dissertation directed by O. Betz and presented to the Evangelical theological faculty at Tübingen in 1973, this study investigates the extent to which Deutero-Isaiah (including the Servant Songs) has influenced the preaching of Jesus as mirrored in the dominical logia of the Synoptic Gospels. After a review and evaluation of past research on the topic, the author examines the relevant sayings under these headings: the gospel, victory over Satan, present and future salvation, forgiveness of sins, prayer of petition, consolation, the new and the old, the argument with apocalyptic, the messianic Torah, salvation for the nations, and the gift of life. Grimm concludes that Jesus understood himself as the eschatological messenger of God and the bearer of salvation in terms of the good news proclaimed by Deutero-Isaiah.

J. GUILLET, S.J., *L'évangile de Jésus-Christ selon les quatre évangélistes* (Paris: Cerf, 1976, paper) 314 pp., 2 maps. ISBN: 2-204-01039-1.

The translation of the Gospels reproduced in this work is that of *Bonnes nouvelles aujourd'hui*, which has also appeared under the title *Le Nouveau Testament en français courant* with introductions and outlines by É. Charpentier. This volume presents the Gospel texts not in their canonical order, but rather as one would find them in a harmony (e.g. Jn 1:1-18; Lk 1:1—2:39; Mt 1:1—2:23; Lk 2:40—4:22). There are introductory comments on each section and three tables on the arrangement of the pericopes.

G. HAYA-PRATS, S.J., *L'Esprit force de l'église. Sa nature et son activité d'après les Actes des Apôtres*, trans. J. J. Romero and H. Faes, Lectio Divina 81 (Paris: Cerf, 1975, paper) 293 pp. Indexed.

Concerned primarily with the role of the Spirit in Acts, the author divides his treatment of the Lukan concept of the Spirit into four chapters: the term *pneuma hagion*, the interventions by the Spirit and the other interventions of God, the Spirit as gift of the promise, and the Spirit's modes of activity. Then, under "the effects of the Holy Spirit," he treats witness and evangelization, the extraordinary reactivation of Christian life, and the prophetic direction of the people of God. Haya-Prats concludes that Luke attributes to the Holy Spirit the extraordinary interventions of God at the decisive moments in the history of his people in view of the realization of his salvific plan.

A. M. HUNTER, *Un idéal de vie. Le Sermon sur la montagne*, trans. P. Noury, Lire la Bible 44 (Paris: Cerf, 1976, paper 27 F) 154 pp.

First published as *Design for Life* in 1956 and then revised in 1964, this study sees Mt 5—7 as the ideal of life proposed by Christ to the children of the kingdom and so as the moral ideal of the committed Christian today. The first part examines the composition, style, and content of the Sermon, while the second part is devoted to exegesis of the passage according to this pattern: life in the kingdom (5:3-16), the relation of the new order to the old (5:17-20), the realizations of this life (5:21—7:12), and the nature of this life (7:13-27). The third part explores the meaning of the Sermon in the history of interpretation, in the gospel, and in the moral teaching of Jesus.

J. LAMBRECHT, *Terwijl hij tot ons sprak. Parabels van Jezus* (Tielt—Amsterdam: Lannoo, 1976, paper 450 Bel. fr.) 295 pp. Bibliographies. Indexed. ISBN: 90-209-0646-1.

After general remarks on the parables in the Synoptic Gospels, the volume presents seven studies on specific parables or groups of parables: the lost ones (Lk 15), the Good

Samaritan (Lk 10:25-37), the parables in Mk 4, the other parables in Mk (3:22-30; 7:1-23; 12:1-12; 13:28-29, 34-36), the ten bridesmaids (Mt 25:1-13), the talents (Mt 25:14-30) and the pounds (Lk 19:11-27), and the last judgment (Mt 25:31-46). Lambrecht, who teaches at the Catholic University of Louvain, is also the author of *Die Redaktion der Markus-Apokalypse* (1967) and *Marcus Interpretator* (1969).

H. E. LONA, *Abraham in Johannes 8. Ein Beitrag zur Methodenfrage*, Europäische Hochschulschriften, Reihe XXIII: Theologie 65 (Bern: Herbert Lang, 1976, paper 78 Sw. fr.; Frankfurt/M.: Peter Lang) 459 pp. Bibliography. ISBN: 3-261-01926-3.

A slightly revised version of a doctoral dissertation directed by R. Schnackenburg and presented to the Catholic theological faculty at Würzburg in 1976, this study first discusses exegesis as both a historical and a literary discipline and then proposes to investigate the possible convergence of the two approaches with reference to Jn 8:31-59. After a critical review of previous research on the passage, the author presents his own historical-critical study of it along with an analysis carried out according to the models of literary semiotics. Lona concludes that in the text Abraham functions as a believing witness to Jesus' coming (see 8:56) and observes that this role is best discerned by combining the historical-critical and the semiotic methods.

P. L. MAIER, *First Christians. Pentecost and the Spread of Christianity* (New York—Hagerstown—San Francisco—London: Harper & Row, 1976, \$6.95) 160 pp. Illustrated. LCN: 75-36751. ISBN: 0-06-065399-X.

As with the author's previous studies entitled *First Christmas* and *First Easter*, this volume supplements the NT accounts with findings from ancient history and archaeology as well as with evidence from the languages, law, economics, geography, and climatology of Mediterranean antiquity. The material in Acts provides the framework for the book, and black-and-white photographs of present-day sites are interspersed throughout the discussion. Maier is professor of ancient history at Western Michigan University.

J. L. MCKENZIE, *Light on the Gospels. A Reader's Guide* (Chicago: Thomas More, 1976, \$9.95) 216 pp. ISBN: 0-88347-065-9.

The material in this book appeared in another form in the newsletter *SEEK: A Contemporary Guide to the Gospels*. After introductory remarks on the Gospels, this volume presents expositions of the four Gospels according to their canonical order. Discussions of particular passages and general topics are intended as aids to closing the knowledge gap between the contemporary Christian and the Gospels. The book is similar in aim and format to the author's *Light on the Epistles* (1975).

M. MIGUENS, O.F.M., *The Virgin Birth. An Evaluation of Scriptural Evidence* (Westminster, MD: Christian Classics, 1975, paper \$7.95) iv and 169 pp. Indexed.

Prompted by the recent studies on the virginal conception by R. E. Brown [§ 16-787] and J. A. Fitzmyer [§ 18-422], this study examines the NT evidence regarding Mary's virginity according to this pattern: the silence of the NT (Mark, John, Paul), the infancy narratives in Mt and Lk, and literary and theological aspects. Miguens, who was recently appointed to the faculty of the University of Dallas, sees God's personal and factual intervention in the virginal conception as proof of his convincing and unequivocal interest in Christ's birth. The material in this book originally appeared in *Marian Studies* [§ 20-57] and was summarized in *HomPastRev* 75 (8, '75) 9-19.

B. NOACK, *Tegnene i Johannesevangeliet. Tydning og brug af Jesu undere* (Copenhagen: G. E. C. Gad, 1974, paper 5,000 Kr.) 166 pp. Bibliography. Indexed. ISBN: 87-12-64890-6.

After introductory remarks on the signs of Jesus as presented in the Fourth Gospel, there are chapters on the wedding feast at Cana (2:1-11), the royal officer's son (4:46-54), the paralytic at Bethesda (5:1-9), the feedings (6:1-13), the walking on the waters (6:16-21), the man born blind (9:1-7), and the raising of Lazarus (11:1-44). The concluding chapters deal with the importance of the signs, their relation to faith, and their place in the Fourth Gospel.

K. F. W. PRIOR, *The Gospel in a Pagan Society. The relevance for today of Paul's ministry in Athens* (London—Sydney—Auckland—Toronto: Hodder and Stoughton, 1975, paper 55p) 126 pp. LCN: 76-354664. ISBN: 0-340-18894-4.

Convinced that Acts 17:16-34 has much to teach Christians about presenting the gospel today, the author offers reflections on the setting and content of Paul's Areopagus address with special reference to contemporary evangelism. Prior, who is the rector of Sevenoaks Parish Church in Kent, maintains that Paul faced up to the challenge of pagan society while remaining faithful to Christian principles.

C. RAU, *Das Matthäus-Evangelium. Entstehung — Gestalt — Essenischer Einfluss*, Schriften zur Religionserkenntnis, Beiträge zur theologischen Forschung (Stuttgart: Urachhaus, 1976, paper DM 25) 157 pp., 4 plates. ISBN: 3-87838-207-3.

The author of *Struktur und Rhythmus im Johannes-Evangelium* (1972) discerns nine major sections in Mt: birth, baptism, and testing (1:1—4:16), Sermon on the Mount (4:17—7:27), the nine healings and the advice to the Twelve (7:28—10:42), parables (11:1—13:52), the Pharisees' search for signs and the miraculous feedings (13:53—16:20), examples of humility and forgiveness (16:21—18:35), controversies with the Pharisees (19:1—22:45), apocalyptic discourse (22:46—25:46), and the passion and resurrection (26:1—28:20). The number "nine" is seen as the fundamental structural principle for the smaller units in the Gospel. An appendix deals with Iranian and Essene gnosis as the history-of-religions background of Mt.

F. RIENECKER, *A Linguistic Key to the Greek New Testament. Volume I: Matthew through Acts*, ed. C. L. Rogers, Jr. (Grand Rapids: Zondervan, 1976, \$14.95) xiv and 345 pp. LCN: 75-45486.

A translation, revision, and expansion of the first part of *Sprachlicher Schlüssel zum griechischen Neuen Testament*. This English edition has attempted in a limited way to fulfill Rienecker's plans for separate volumes on theological concepts and historical background by including additional material. It provides grammatical identifications of words (voice, tense, mood, case, etc.), concise definitions or meanings, and relevant bibliographic information. The second volume, which will treat Romans through Revelation, is tentatively scheduled for publication in 1977. Rienecker (1897-1965) was a German Evangelical Church minister and NT scholar, and Rogers is director of the German Bible Institute and Theological Seminary in Darmstadt.

V. SALMON, *The Fourth Gospel. A History of the Textual Tradition of the Original Greek Gospel*, trans. M. J. O'Connell (Collegeville, MN: Liturgical Press, 1976, paper \$3.85) 112 pp., 64 plates. Bibliographies. ISBN: 0-8146-0926-0.

Published in French as *Histoire de la tradition textuelle de l'original Grec du quatrième évangile*, this study seeks to show "that the fourth Gospel has an incomparable textual story and that the establishment of its text history provides us with highest assurance of its authenticity." It traces that history from the papyri of the 2nd century A.D. through the manuscripts of the 4th to the 9th centuries up to the minuscule manuscripts of the 9th to the 16th centuries. A final chapter deals with the NT after the introduction of printing. Salmon concludes that it is "impossible for anyone in good faith to assign the composition of this Gospel to a date much later than the last decade of the first century." The second half of the book presents photographs and transcriptions of relevant textual material.

J. SCHNEIDER, *Das Evangelium nach Johannes*, Theologischer Handkommentar zum Neuen Testament, Sonderband (Berlin: Evangelische Verlagsanstalt, 1976, M 20) 348 pp. Bibliography. Indexed.

Prior to his death in 1970 the author had delivered to the editor of the series, E. Fascher, and the publisher his commentary on Jn 1—9. After his death, the sections on chaps. 10—21 (and 7:53—8:11), the introduction, and other material (excursus on the origin of the Logos-concept, discussions of Paraclete and glory) were brought into final form by Fascher and his co-editors. After discussing the structure and distinctive character of Jn, its relation to the Synoptic Gospels, its history-of-religions background, and

its authorship, the volume presents a German translation and commentary on the Gospel according to this general pattern: prologue (1:1-18), basic assertions about Jesus' person and activity (1:19—4:54), the self-revelation of Jesus in debate with unbelieving Judaism (5:1—12:50), the revelation of Jesus before his disciples (13:1—20:29), conclusion (20:30-31), and appendix (21:1-25). A biographical sketch of the author's career concludes the volume.

P. SELBY, *Look for the Living. The Corporate Nature of Resurrection Faith* (Philadelphia: Fortress, 1976, paper \$5.95) viii and 212 pp. Bibliography. Indexed. LCN: 76-15884. ISBN: 0-8006-1245-0.

Based on a doctoral dissertation directed by C. F. Evans and presented to the University of London in 1974, "this book represents an attempt to restore the connections which the original resurrection faith shows between faith and history, between past, present and future, between the fate of the person and his life in community." The major chapters deal with the nature of resurrection faith, the debate about the resurrection in recent theology, the evidence of the NT texts, the many ways of looking at the resurrection, and the expression of resurrection faith today. Selby is assistant missioner in the diocese of Southwark of the Church of England and is to be diocesan missioner in Newcastle.

D. F. STRAUSS, *The Christ of Faith and the Jesus of History. A Critique of Schleiermacher's Life of Jesus*, ed. and trans. L. E. Keck, *Lives of Jesus* (Philadelphia: Fortress, 1976, paper \$9.95) cxii and 169 pp. Bibliography. LCN: 75-37152. ISBN: 0-8006-1273-6.

The English version of a work first published in German in 1865. Strauss sought to destroy "the illusion, which is supported primarily by Schleiermacher's explanations, that Jesus could have been a man in the full sense and still as a single person stand above the whole of humanity." He criticized Schleiermacher's theological presuppositions and view of the Gospels and put his finger on important problems in Schleiermacher's lectures on the life of Jesus. This edition also contains a 98-page introduction by Keck that describes Strauss's career, his critiques of Schleiermacher, and the legacy of his critique. Keck is now professor of NT and chairman of the division of religion in the graduate school at Emory University in Atlanta, GA.

S. TEMPLE, *The Core of the Fourth Gospel* (London—Oxford: Mowbrays, 1975, £12) xii and 383 pp. Bibliography. Indexed. ISBN: 0-264-66030-7.

The first part of this book traces the development of Johannine scholarship over the past fifty years with respect to these issues: the Aramaic base, Jewish provenance, independence from the Synoptic tradition, topography of Palestine, primitive nature of the Gospel, relation to the Qumran scrolls, historical reliability, theories of the disarrangement of the text, recognition of strands, search for a sign-source, and the narrative-discourse source. The second part is a detailed analysis of the text in the effort to identify the core of the Fourth Gospel—a core based on one distinct source, which is called the narrative-discourse source. Temple concludes that the core was an eyewitness report made ca. A.D. 25-35, that the Gospel was written on the basis of the core ca. 80-90 (or even 35-65), and that the references to the beloved disciple were placed there by John the Evangelist as a self-designation.

D. H. VAN DAALEN, *The Kingdom of God is Like This* (London: Epworth, 1976, paper £1) 111 pp.

In the introduction, the author observes that, while it may be reasonably certain that the Gospel parables provide reliable information about the Lord's teaching, there is no real certainty about their interpretation. Seeking to exhibit the parables once more in their original brilliance and simplicity, he examines the individual parables under these headings: the kingdom of God is right here, the day of judgment, the hour of crisis, the great chance, God is not to be mocked, the divine generosity, the joy of God, and the way of life. Van Daalen, who is also the author of *The Real Resurrection* (1972), is a minister of the United Reformed Church at present serving at Harrington (near Workington) in England.

A. VÖGTLER, *Was Ostern bedeutet. Meditation zu Mattäus 28,16-20* (Freiburg—Basel—Vienna: Herder, 1976, paper DM 10.80) 107 pp. ISBN: 3-451-17539-8.

Taking Mt 28:16-20 as a summary of the Easter message and as a recapitulation of the whole first Gospel, the author presents exegetical comments and theological reflections on the pericope according to this outline: the narrative introduction (16-18a) and the declaration of the risen one (18b-20b) consisting of the authorization (18b), the missionary command (19a-20a), and the promise of support (20b). Vögtle recently collaborated with R. Pesch on *Wie kam es zum Osterglauben?* (1975).

H. C. WAETJEN, *The Origin and Destiny of Humanness. An Interpretation of the Gospel According to Matthew* (Corte Madera, CA: Omega Books, 1976, paper \$5) 267 pp. Indexed. ISBN: 0-89353-016-6.

This literary-critical investigation of Mt uses the tools of modern biblical scholarship (especially redaction criticism) in the hope of reconstituting the coherence of the Evangelist's composition and retrieving a sense of its meaning as a whole. The blocks of speech-material in chaps. 5—7, 10, 13, 18, and 23—25 are viewed as furnishing the framework for a "shattered Pentateuch" in which narrative and discourse alternate until the scheme is burst by Jesus' death and resurrection in chaps. 26—28. Matthew's special interests in Jesus as "the Son of the Human Being" and in the human values represented by Jesus are especially emphasized in the exposition. Waetjen is the Robert C. Dollar Professor of NT at San Francisco Theological Seminary.

J. F. WALVOORD, *Matthew. Thy Kingdom Come* (Chicago: Moody, 1974, \$5.95) 259 pp. Bibliography. Indexed. LCN: 74-15342. ISBN: 0-8024-5189-6.

According to the author, the major focus of Mt is the question of why Christ did not bring in the kingdom at his first coming. The Olivet discourse in chaps. 24—25 is seen as especially important in this regard and is given extended treatment in the commentary [see §§ 16-162—163, 542, 866; 17-127—128, 522]. Authorship, date, audience, and style are discussed in the introduction, while the main part of the book is a pericope-by-pericope exposition of the text. Walvoord is president of Dallas Theological Seminary and editor of *Bibliotheca Sacra*.

H.-R. WEBER, *Kreuz. Überlieferung und Deutung der Kreuzigung Jesu im neutestamentlichen Kulturraum*, Bibliothek Themen der Theologie, Ergänzungsband (Stuttgart—Berlin: Kreuz, 1975, DM 24) 239 pp. Bibliography. ISBN: 3-7831-0475-0.

This book is primarily concerned with the crucifixion of Jesus under Pontius Pilate in A.D. 30. The first chapter gathers together relevant information about crucifixion from archaeological excavations, Roman jurisprudence, medical experiments, and literary sources. The three remaining chapters deal with the oldest Christian interpretations of the crucifixion (Jesus as the suffering righteous one, appeal to Ps 22 and Isa 53), Paul's interpretations of the cross as criterion in 1—2 Cor and as justification in Gal, and the theological perspectives on the cross revealed in each of the four Gospels. A ten-page appendix discusses the differences in the NT crucifixion accounts.

EPISTLES—REVELATION

J. B. ADAMSON, *The Epistle of James*, New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1976, \$8.95) 227 pp. Bibliography. Indexed. LCN: 76-9840. ISBN: 0-8028-2377-7.

In the introduction, Adamson, who is a Presbyterian Minister in Santa Rosa, CA, argues that Jas has a unity of structure and style and that it came "from the center and head of the Christianity of its day," i.e. James the Lord's brother. Its teachings about God, the Adversary and the way of victory, and the Christian life are also discussed. The main part of the book is an exposition of the text based on the author's own translation of the Greek: salutation (1:1), the Christian faith (1:2-11), the gospel promise (1:12-27), the Christian life (2:1-26), some Christian advice (3:1-18), love of the world and love of God (4:1-10), cautions (4:11-17), and conclusion (5:1-20). This volume is a partial replacement for A. Ross's *The Epistles of James and John* (1954) in the series.

D. C. ARICHEA, JR. AND E. A. NIDA, *A Translators Handbook on Paul's Letter to the Galatians*, Helps for Translators 18 (Stuttgart: United Bible Societies, 1976, paper \$1.62) viii and 176 pp. Bibliography. Indexed.

This volume follows in format and emphasis the pattern established in the preparation of the corresponding handbook on Romans [NTA 18, p. 393] in that special attention is paid to the structure of the discourse as a means of revealing as clearly as possible the closely related series of themes. The main part of the book presents the TEV and RSV translation for each pericope in parallel columns and a verse-by-verse discussion of the difficulties encountered in rendering the text into meaningful language. A twelve-page glossary of grammatical terms and historical information is also included.

M. BLACK, *Romans*, New Century Bible (Greenwood, SC: Attic Press, 1973, \$10) 191 pp. Bibliography. Indexed. ISBN: 0-551-00447-9.

In the fourteen-page introduction the author describes Romans as "a theological affirmation of the Christian faith, composed in the form of the literary epistle (*epistole*) of the period." He argues that Paul sent it from Corinth in A.D. 57-58 to the Roman church, which was from Paul's liberal standpoint an imperfect and immature community, still little more than a sect within Judaism. The main part of the volume is a verse-by-verse commentary presented according to this general plan: introduction and theme (1:1-18), the failure of law (1:19—3:20), the new gospel (3:21—8:39), God's purposes for Israel (9:1—11:36), practical exhortations (12:1—15:13), and conclusion (15:14—16:27). Black is professor of biblical criticism and principal of St Mary's College, University of St Andrews.

R. BOLDREY AND J. BOLDREY, *Chauvinist Or Feminist? Paul's View of Women* (Grand Rapids: Baker, 1976, paper \$2.95) 89 pp. Bibliography. Indexed. LCN: 75-38236. ISBN: 0-8010-0657-0.

After discussing the prominence of women in Paul's missionary activities and the hermeneutical problems connected with the Pauline statements about women, the authors explore the notion of women's subordination as due to creation or to the fall and then treat the place of women in the new order brought about by Christ. A chapter on the tensions between the old and the new orders is included. The authors conclude that Paul was a radical who preached mutual submission for the sake of Christ and that his application of this principle was colored by his culture. The study first appeared in *Trinity Studies* (now *Trinity Journal*) 22 ('72) 1-36. D. M. Scholer has provided a five-page foreword, and D. W. Dayton has contributed a ten-page annotated bibliography.

L. CERFAUX, *Une Église charismatique: Corinthe*, Foi Vivante 164 (Paris: Cerf, 1975, paper) 116 pp. Bibliography. LCN: 76-468194.

The new edition of a work first published in 1946. After remarks on Christian communities in pagan lands and the beginnings of the church at Corinth, the volume discusses Christian life in the Corinthian community according to this pattern: the wisdom of God, morals, the offensive return to idolatry, liturgy (prayer and the Lord's Supper), the spiritual gifts, faith in the resurrection, and unity. A one-page bibliography has been added in this edition.

La Cristologia in san Paolo, Atti della XXIII Settimana Biblica, Associazione Biblica Italiana (Brescia: Paideia, 1976, paper 8,000 L) 392 pp.

Seventeen articles, almost all on various aspects of Col 1:15-20, prepared for the meeting of the Italian Biblical Association held in Rome in 1974: A. Marangon on the OT background of Col 1:15-20, F. Montagnini on OT wisdom and the Christological hymn, S. Lyonnet on the cosmic role of Christ in the light of the Torah, P. Grech on the Christological hymn and gnosis, U. Vanni on the Christological epithets in 1:15, M. Adinolfi on *eikōn* in Plutarch's *De Iside et Osiride*, P. Dacquino on Christ as head of the body which is the church in 1:18, S. A. Panimolle on the indwelling of the *plérōma* in Christ in 1:19, G. Bernini on the fullness of Christ in the light of OT sources, A. Sacchi on universal reconciliation in 1:20, A. Di Giovanni on the thought and structure of Col

1:15-20, G. Giavini on the Christology of Col 1:15-20 in the light of Gen 1—3, R. Cantalamessa on Christ as the image of God, A. Penna on Col and the Christological dialogues of Cyril of Alexandria, B. Antonini on knowledge of God's will in Col 1:9b, S. Cipriani on Christ as the power and wisdom of God on 1 Cor 1:24, and G. Rossetto on meaning and story in Jn. Contributions to a round-table discussion on Col 1:15-20 by G. Segalla, M. Adinolfi, and P. Rossano are also included.

S. DE LESTAPIS, S.J., *L'Énigme des pastorales de Saint Paul* (Paris: Librairie Lecoffre, J. Gabalda, 1976, paper) 462 pp. Indexed.

The first part of this study compares the personal data in the Pastorals with similar indications in Acts and the Pauline letters. After examining the hypotheses that the Pastorals were composed either before the spring of A.D. 58 or in the period between 64 and 67, the author argues that they were written between Paul's arrest in the Jerusalem Temple area and his imprisonment in Caesarea. The personal information is seen as fitting best into the framework of Paul's life between 58 and 61 and as confirming the authenticity of the Pastorals. The second part presents "a new reading" of the Pastorals and stresses their historical, literary, and theological unity. The gift of the Spirit within the church (*ecclesia a Deo*) and the building up of the visible church (*ecclesia ex hominibus*) are singled out as particularly important themes in the Pastorals.

B. DEMAREST, *A History of Interpretation of Hebrews 7,1-10 from the Reformation to the Present*, Beiträge zur Geschichte der biblischen Exegese 19 (Tübingen: Mohr-Siebeck, 1976, paper DM 32) viii and 146 pp. Bibliography. ISBN: 3-16-138531-4.

The adaptation of a doctoral dissertation directed by F. F. Bruce and presented to the University of Manchester in 1973, this study presents a century-by-century examination of the interpretation of Christ as high priest "after the order of Melchizedek" in Heb 7:1-10 from Erasmus to the discovery of *11QMelch*. The Christological significance of the text, its acknowledged difficulty, and the variety of interpretations that it has inspired are cited as sufficient rationale for undertaking a history of its exegesis. Demarest concludes that Heb 7:1-10 explicates Ps 110:4 by a typological exposition of Gen 14:18 ff. for the purpose of demonstrating the superiority of Christ (the antitypical Melchizedek) to the priests of Aaron and that the author of Hebrews fully regarded Melchizedek as a historical figure who united kingship with the worship and service of the God of Abraham in the midst of a pagan culture.

H. J. FREDE (ED.), *Ein neuer Paulustext und Kommentar. Band I: Untersuchungen*, Vetus Latina, Die Reste der altlateinischen Bibel, aus der Geschichte der lateinischen Bibel 7 (Freiburg: Herder, 1973, paper DM 63) 288 pp., 4 plates. Indexed.

Studies on the Latin text of the Pauline epistles (including Hebrews) and the commentary on those texts found in Codex latinus medii aevi 1 (ca. A.D. 800) from the Hungarian National Museum in Budapest. After a material description of the manuscript, the author investigates various aspects of the biblical text (text of 1 Thes, its place in the history of the text, etc.), the supplementary material (prologue to the corpus, prologues to the individual letters, the summaries), and the commentary (relation to ps.-Jerome and Pelagius, methods and sources, historical position of the exegesis, the biblical text, the commentary on Hebrews, remnants in the patristic tradition). Frede sees the work as an important indication of the influence of Greek theology in the Latin West during the late 4th and early 5th centuries and as a significant witness to the textual tradition of the Pauline corpus. Frede's edition of the text was described in *NTA* 20, pp. 369-370.

U. HOLMER AND W. DE BOOR, *Die Briefe des Petrus und der Brief des Judas*, Wuppertaler Studienbibel (Wuppertal: Brockhaus, 1976, paper) 295 pp. Bibliographies. ISBN: 3-417-00620-1 (cloth), 3-417-00619-8 (paper).

In the introduction to 1 Peter, Holmer argues that the letter was written by Simon Peter from Rome to Gentile Christians in the mid-60s of the 1st century A.D. The three major sections are seen as treating fidelity to Christian faith in persecution (1:1—2:10), the practice of the faith in everyday life (2:11—4:6), and the relation of individuals to the community (4:7—5:14). In the introduction to 2 Peter, de Boor examines the question of

authenticity and opts to read the document as having been composed by the apostle himself in order to combat gnosis. He ascribes Jude to the Lord's brother and places its composition in the last third of the 1st century. The main part of the volume is a pericope-by-pericope exposition of the texts.

J. L. HOULDEN, *The Pastoral Epistles. I and II Timothy. Titus*, Pelican New Testament Commentaries (Baltimore: Penguin Books, 1976, paper \$2.50) 168 pp. Bibliographies. Indexed. ISBN: 0-14-021814-9.

In the general introduction to the Pastorals, the author states: "Neither in vocabulary and literary techniques nor in atmosphere and teaching is it plausible to suppose that these writings come from the same pen as the main body of Paul's letters." He argues that they were composed in the first half of the 2nd century A.D., perhaps in Asia Minor, when the church was divided by problems of identity and doctrine. The main part of the volume comments on each epistle according to this plan: RSV translation, general observations, and discussions of individual words and phrases. Houlden, who is principal of Ripon College, Cuddesdon, is also the author of *Paul's Letters from Prison* (1970) in the same series.

F. JENKINS, *The Old Testament in the Book of Revelation* (Grand Rapids: Baker, 1976, paper \$3.95) 151 pp. Illustrated. Bibliography. Indexed. LCN: 71-176201. ISBN: 0-8010-5072-3.

The purpose of this study is to determine the extent to which the OT is used in Rev and the way in which an understanding of OT images and symbols may help in providing a correct exegesis of the book. The major chapters deal with the OT background of Rev, its place in apocalyptic literature, the OT books most frequently used in Rev, the description of Christ in Rev 1, the titles of God from the OT, and the OT imagery used in Rev. Jenkins, who teaches at Florida College in Temple Terrace, FL, concludes that the author of Rev, while thoroughly familiar with OT words and images, adapted them to suit his own time and purpose. There is a brief foreword by H. Hailey.

E. JÜNGEL AND D. RÖSSLER, *Gefangenes Ich—befreiernder Geist. Zwei Tübinger Römerbrief-Auslegungen* (Munich: Kaiser, 1976, paper DM 3.80) 31 pp. ISBN: 3-459-01083-5.

Two brief reflections inspired by passages in Romans. Jüngel takes Rom 7:24-25a as a starting point and explores the relation between human wretchedness and freedom, while Rössler chooses Rom 8:2 as his text for a meditation on law and freedom. Both essays are dedicated to E. Käsemann on the occasion of his 70th birthday.

N. R. LIGHTFOOT, *Jesus Christ Today. A Commentary on the Book of Hebrews* (Grand Rapids: Baker, 1976, \$8.95) 274 pp. Indexed. LCN: 76-45239. ISBN: 0-8010-5563-6.

The title has been chosen because Jesus Christ is the main subject of Hebrews and because "today" he is enthroned with the Father and as high priest intercedes for his own. Intended primarily for college-university level work and for serious students of the Bible, the commentary seeks to be exegetical in method and theological in its concern with the message of Hebrews. The text of the RSV has been used as a basis for the comments. A 34-page introduction deals with authorship (unknown), position and use, readers (Jewish Christians), destination, and date (ca. A.D. 65), purpose and contents, and literary form (epistolary homily) and structure. Lightfoot is professor of Bible and biblical languages at Abilene Christian University in Abilene, TX.

C. L. MITTON, *Ephesians*, New Century Bible (Greenwood, SC: Attic Press, 1976, \$15) xiv and 235 pp. Bibliography. Indexed. ISBN: 0-551-00514-7.

In the introduction, Ephesians is called a brilliant and comprehensive summary of Paul's main theological emphases adapted and interpreted by the post-Pauline author for the needs of a new situation ca. A.D. 90. It is described as "reflecting an enthusiastic loyalty to Paul's message and an intense determination to show that what Paul stood for offered real guidance in the urgent problems of a new generation of Christians." The main section of the book is a verse-by-verse exposition of the text, which is divided into

two major parts: the privileges of the Christian (1:1—3:21) and the responsibilities of the Christian (4:1—6:24). Mitton is also the author of *The Epistle to the Ephesians: Its Authorship, Origin and Purpose* (1951).

W. T. PURKISER, *Hebrews. James. Peter*, Beacon Bible Expositions 11 (Kansas City, MO: Beacon Hill Press, 1974) 232 pp. Bibliography.

The series in which this volume appears aims "to provide a systematic, devotional Bible study program for laymen and a fresh, homiletical resource for preachers." This study presents topical outlines, introductions, and pericope-by-pericope expositions of Heb, Jas, and 1-2 Pet. Purkiser has been editor since 1960 of *Herald of Holiness*, the official denominational publication of the Church of the Nazarene.

K.-G. SANDELIN, *Die Auseinandersetzung mit der Weisheit in 1. Korinther 15*, Meddelanden från Stiftelsens för Åbo Akademi Forskningsinstitut 12 (Åbo: Åbo Akademi, 1976, paper) xii and 263 pp. Bibliography. Indexed. ISBN: 951-648-252-X.

To what extent do the relations between 1 Cor 15 and the Alexandrian Wisdom tradition as seen in Wisdom, 4 Maccabees, and Philo's writings provide information about Paul's opponents and clarify the meaning of the chapter? After remarks on the structure and logic of 1 Cor 15, there are sections on the Christology of the passage in the light of the Alexandrian Wisdom tradition, its anthropology, and its description of the apostle. Sandelin concludes that the opponents viewed Sophia as the real savior and Christ as a wise man who died and whose soul was now in heaven (see Wis 2:10—3:9). He also suggests that the opponents may have been influenced by the community that produced Q. The book is distributed by Tidningsbokhandeln, Box 79, SF-20101 Åbo 10, Finland.

E. SCHWEIZER, *Der Brief an die Kolosser*, Evangelisch-Katholischer Kommentar zum Neuen Testament (Neukirchen-Vluyn: Neukirchener, 1976, paper DM 36.80; Zurich—Einsiedeln—Cologne: Benziger) 230 pp. Bibliographies. Indexed. ISBN: 3-7887-0499-3 (Neukirchener), 3-545-23102-X (Benziger).

In the foreword, the author, who is also one of the general editors of the series, proposes to present a commentary on Colossians that is ecumenical, theological, and historical. After describing the letters as most probably pseudonymous and as written shortly after Philemon, S offers a pericope-by-pericope exposition of the text according to this pattern: introduction (1:1-8), laying the foundation (1:9—2:23), the life of faith (3:1—4:6), and conclusion (4:7-18). A separate section deals with the theological impact of the epistle in the areas of Christology, soteriology, and ethics. The initial volume in the series was P. Stuhlmacher's *Der Brief an Philemon* (1975).

R. SCROGGS, *Paul for a New Day* (Philadelphia: Fortress, 1977, paper \$2.95) xii and 84 pp. Indexed. LCN: 76-9719. ISBN: 0-8006-1242-6.

This study emphasizes and celebrates the affirmations that Paul makes about the believer's life in the present as fulfillment of God's original intent in creation. It proceeds on the conviction that, for Paul, salvation is the partly realized present result of the liberating power from God that transforms persons into authentic human beings. The four chapters deal with justification, faith, the church, and ethics. Scroggs is professor of NT at Chicago Theological Seminary and author of *The Last Adam* (1966).

R. P. SPITTLER, *The Corinthian Correspondence* (Springfield, MO: Gospel Publishing House, 1976, paper \$1.25) 125 pp., map. LCN: 75-43157. ISBN: 0-88243-892-1.

After remarks on the city and the church of Corinth, this book sketches the literary content and modern relevance of 1—2 Cor according to this pattern: the foolishness of preaching and the peril of division (1 Cor 1—4), the body as God's temple (1 Cor 5—7), the limits of liberty (1 Cor 8:1—11:1), custom-breaking (1 Cor 11), the etiquette of spiritual worship (1 Cor 12—14), the more excellent way (1 Cor 13), destroying the last enemy (1 Cor 15; 2 Cor 5:1-10), stewards of mysteries (1 Cor 3—4; 2 Cor 1—7), the new agreement (1 Cor 11:17-34; 2 Cor 2:12—4:6), the cheerful giver (1 Cor 16:1-4; 2 Cor 8—9), and the extraordinary apostle (2 Cor 10—13).

K. STENDAHL, *Paul Among Jews and Gentiles and Other Essays* (Philadelphia: Fortress, 1976, paper \$3.75) x and 133 pp. LCN: 75-36450. ISBN: 0-8006-1224-8.

The title essay, which constitutes more than half the book, contends that the relation between Jews and Gentiles was a primary factor in shaping Paul's thinking and then explores these dimensions of Paul's life and thought: call rather than conversion, justification rather than forgiveness, weakness rather than sin, love rather than integrity, and unique rather than universal. The remaining essays deal with Paul and the introspective conscience of the West [§§ 6-201; 8-642], judgment and mercy in the Bible, and the NT evidence regarding glossolalia (1975). A concluding section places these studies in the context of the author's longstanding concerns with hermeneutics and with relations between the church and the Jewish people. Stendahl is dean and John Lord O'Brian Professor at Harvard Divinity School.

BIBLICAL THEOLOGY

E. ACHTEMEIER, *The Committed Marriage*, Biblical Perspectives on Current Issues (Philadelphia: Westminster, 1976, paper \$4.95) 224 pp. Bibliography. Indexed. LCN: 76-7611. ISBN: 0-664-24754-7.

This study inaugurates a series under the general editorship of H. C. Kee that will examine "major problems confronting the church today in the light of the biblical revelation regarding God and his purpose and man and his responsibility." After exploring the problems surrounding marriage today (the decision to marry or not, lasting commitment, the criticisms raised by the women's liberation movement, etc.), the author argues that marriage is a form of Christian discipleship. She then focuses on marital fidelity, communication, sexuality, conflict, and being a parent. Achtemeier, who is also the author of *The Old Testament and the Proclamation of the Gospel* (1973), is visiting professor of homiletics and hermeneutics at Union Theological Seminary in Richmond, VA.

A. AMMASSARI, *La Resurrezione. Vol. 1: Nell'insegnamento nella profezia nelle apparizioni di Gesù. Vol. 2: La gloria del Risorto nelle testimonianze ricevute dalla prima Chiesa* (2nd rev. ed.; Rome: Città Nuova Editrice, 1976, paper 5,000 L [vol. 1], 2,200 L [vol. 2]) 280 pp., 4 plates; 125 pp. Bibliography. Indexed.

After explaining the principles of the historical-critical method, the author explores the predictions about the resurrection in the Gospels (Mt 22:23-33 parr.; Lk 16:19-31; Mt 26:61 parr.) and then turns to the apparitions of the risen Lord (Jn 20:1-18; Mt 28:1-10; Mk 16:1-8), the traditions in Mt 27:62-66, the appearance of Jesus on the mountain (Mt 28:16-20), the trinitarian baptismal formula in Mt 28:19, and the Easter events according to Luke. The second volume traces the resurrection tradition through the rest of the NT: the resurrection as a sign of Christ's glory, the new heavenly condition of the risen Lord according to Acts, Paul's teaching, Christological traditions without explicit mention of the resurrection (e.g. Jas, Phil 2:5-11), the fate of the dead according to 1 Cor 15, and the physical meaning and mystical power of Christ's resurrection.

E. G. AUER, *Vom dritten Tag zum Tag des Herrn. Das Zeugnis vom Grab des Messias* (Metzingen: Ernst Franz, 1975, paper DM 8.50) 93 pp. ISBN: 3-7722-0156-3.

This attempt to situate the Easter-event in the context of prophetic and apocalyptic thought and in relation to the mysteries of Christian faith takes as the starting point for discussing the empty tomb the linen cloths mentioned in Jn 20:5-7. It then investigates the death on the cross as Jesus' great act of the Spirit, the time between the death and resurrection as the interval prior to the third day, and the second coming as Jesus' great goal.

F. BEISSER, *Das Reich Gottes* (Göttingen: Vandenhoeck & Ruprecht, 1976, paper DM 19.80) 229 pp. Bibliography. ISBN: 3-525-58108-4.

The first part, which is concerned with the kingdom of God in the NT, discusses Jesus' expectations, their fulfillment, and continuing expectation. The author concludes that the church exists now in the tension between the fulfillment of Jesus' promise in the

Easter-faith and its definitive fulfillment in the future. The second part attempts a sketch of the theology of the kingdom of God with reference to the Christian doctrines of the Trinity and the resurrection.

K. BERGER, *Die Auferstehung des Propheten und die Erhöhung des Menschensohnes. Traditionsgeschichtliche Untersuchungen zur Deutung des Geschickes Jesu in frühchristlichen Texten*, Studien zur Umwelt des Neuen Testaments 13 (Göttingen: Vandenhoeck & Ruprecht, 1976, paper DM 98) 650 pp. Indexed. ISBN: 3-525-53365-9.

A version of this study was presented as a *Habilitationsschrift* to the theological faculty of the University of Hamburg in 1970, but it has been revised and developed from 1971 to 1974. The first part, which is concerned with the interpretation of Jesus' fate in early Christian writings, focuses on the tradition about the martyrdom and resurrection of Enoch and Elijah. Special attention is paid to Rev 11:3-13 and its relation to Dan 7. The second part studies the resurrection-visions of the Gospels in the light of Jewish and Christian parallels and emphasizes the formal elements of these visions and their relation to the mission and the fate of the recipients. Four-hundred pages of the book are devoted to notes. Berger is also the author of *Die Gesetzauslegung Jesu* (1972).

G. C. BERKOUWER, *The Church*, trans. J. E. Davison, Studies in Dogmatics (Grand Rapids: Eerdmans, 1976, \$9.95) 438 pp. Indexed. LCN: 75-45202. ISBN: 0-8028-3433-7.

Translated from the Dutch *De Kerk I and II* (1970, 1972), this volume examines the biblical and systematic dimensions of the four attributes of the church confessed in the Nicene Creed—one, catholic, apostolic, and holy. In the introduction, the author, who is professor of systematic theology at Free University of Amsterdam, observes that each attribute “points to a different aspect of the one Church, and all need to be considered seriously. This multiplicity itself can guard us from onesidedness.”

J. COPPENS, *De oud- en intertestamentische verwachting van een eschatologische heilsmiddelaar. Haar realisatie in het wordende christendom*, Mededelingen van de Koninklijke Academie voor Wetenschappen, Letteren en Schone Kunsten van België, Klasse de Letteren, 37/3 (Brussels: Koninklijke Academie, 1975, paper 270 Bel. fr.) 56 pp. Indexed.

The Dutch section of this study on OT and intertestamental expectation of an eschatological mediator of salvation focuses on the royal Messiah, the Servant of Yahweh, and the Danielic Son of Man. The French section summarizes the discussion and adds observations on the relevance of these figures for NT Christology. Coppens is also the author of *Le Messianisme et sa relève prophétique* (1974).

H. DEMBOWSKI, *Karl Barth, Rudolf Bultmann, Dietrich Bonhoeffer. Ein Einführung in ihr Lebenswerk und ihre Bedeutung für die gegenwärtige Theologie* (Neukirchen-Vluyn: Neukirchener, 1976, paper DM 14) 119 pp. ISBN: 3-7887-0475-6.

After explaining the problems connected with the term “dialectic theology,” this volume sketches the careers and theological achievements of three major representatives of this style of theology—K. Barth, R. Bultmann, and D. Bonhoeffer. A photograph of each is included, and bibliographic suggestions for appreciating their works are provided. A concluding chapter assesses the positive contributions and limitations of dialectic theology. Dembowski is also the author of *Grundfragen der Christologie* (1969).

L. DRUMMOND (ED.), *What the Bible Says* (Nashville: Abingdon, 1976, \$5.95) xxii and 201 pp. Indexed. LCN: 75-17736. ISBN: 0-687-44585-X.

This guide to biblical teachings was prepared by a team of British evangelical scholars consisting of R. Brown, Drummond, F. S. Fitzsimmonds, D. Monkcom, P. T. Mortimore, D. G. Reddaway, and S. J. Voke. The three major parts deal with what the Bible says about God (nature, characteristics, attitudes or attributes, personhood), mankind and salvation (creation, fall, nature since the fall, God's provision for need, relation to God, future destiny), and the church and its service (nature, place in God's plan,

spiritual warfare, resources). Drummond now holds the Billy Graham Chair of Evangelism at Southern Baptist Theological Seminary in Louisville, KY. Graham has provided a brief foreword.

A.-M. DUBARLE, O.P., *La manifestation naturelle de Dieu d'après l'Écriture*, Lectio Divina 91 (Paris: Cerf, 1976, paper 57 F) 265 pp. Indexed. ISBN: 2-204-01047-2.

Concerned with the natural manifestation of God in the OT and NT, this study first explores how pagan religions were viewed at various stages in the history of Israelite religion and observes that contemplation of visible things as a mirror of God's glory is prominent in the Psalms and wisdom literature. The second part is devoted to an exegetical analysis of several especially significant texts: Wis 13:1-9; Acts 17:22-31; Rom 1:18-32; 2:14-16. Dubarle, who is professor of OT and biblical theology at the Saulchoir, concludes that the biblical evidence authorizes to some degree the use of the categories "natural" and "supernatural" with regard to the knowledge of God.

H. FELD, *Das Verständnis des Abendmahls*, Erträge der Forschung 50 (Darmstadt: Wissenschaftliche Buchgesellschaft, 1976, paper DM 31.50) xxx and 144 pp. Bibliography. LCN: 76-476433. ISBN: 3-534-06684-7.

This volume aims to present the most significant results of modern research on the Lord's Supper and to suggest directions for future investigation. The three major sections deal with the Lord's Supper in the NT, in the theological and ecclesiastical tradition, and in the theology and church of the present day. After describing the methodological and hermeneutical questions encountered in the NT texts, the author examines the tendencies and outlooks of the biblical accounts of the Last Supper (1 Cor 11:23-26; Mk 14:22-25; Mt 26:26-29; Lk 22:15-20) and studies the antiquity and mutual dependence of the traditions included in them. The nature and form of Jesus' last meal as well as the theological and liturgical significance of the Lord's Supper in the early church are also discussed in the NT section.

M. M. GONZÁLEZ GIL, *Cristo, el misterio de dios. Cristología y soteriología*, 2 vols., Biblioteca de Autores Cristianos 380, 381 (Madrid: La Editorial Católica, 1976, 620 ptas. each) xxiv and 476 pp., xii and 673 pp. Bibliography. Indexed. ISBN: 84-220-0742-8 (vol. 1), 84-220-0743-6 (vol. 2), 84-220-0741-X (2 vols.).

Under the heading "the mystery of Christ in the faith of the church," the author deals with the revelation of the mystery in the NT, its interpretation in the patristic tradition, and reflection on it in theology from the Middle Ages to Vatican II. The second and most extensive part examines the mystery of Christ in its historical realization: birth and infancy, public life, passion and death, and resurrection and glory. While the NT texts are the primary focus in this part, dogmatic questions are explored wherever appropriate. The third part is a theological synthesis of the mystery of Christ with respect to these three dimensions: the love of the Father, the unity in Christ, and the communication through the Holy Spirit. González Gil is professor of theology at Sophia University in Tokyo.

E. J. GRATSCH, *Where Peter Is. A Survey of Ecclesiology* (Staten Island: Alba House, 1975, paper \$4.95) xviii and 283 pp. Bibliography. Indexed. LCN: 74-34578. ISBN: 0-8189-0302-3.

Intending to convey something of the sweep and development of Catholic ecclesiology, this volume surveys the topic from the origin of the church in the NT through the patristic, medieval, and post-Reformation periods up to the post-Vatican II era. It presents significant magisterial and theological statements about the church and views these in their historical contexts. Gratsch is professor of fundamental theology at Mt. St. Mary's Seminary in Norwood, OH.

J.-R. GUERRERO, *El otro Jesús. Para un anuncio de Jesús de Nazareth, hoy*, Materiales 15 (Salamanca: Sigueme, 1976, paper) 363 pp. ISBN: 84-301-0688-X.

The author, who teaches both catechetics and theology in Madrid, aims to describe what Jesus meant for the first believers and to delineate the attitudes and values re-

vealed by the words and actions of that same Jesus. After examining faith in Jesus Christ today in the light of sociological data and sketching some deformations of that faith, G explores in some detail the prophetic ministry of Jesus and his messianic ministry. The final chapter develops principles for proclaiming Jesus today, while an appendix sketches a catechesis under the heading "our faith in Jesus Christ."

G. HARKNESS AND C. F. KRAFT, *Biblical Backgrounds of the Middle East Conflict* (Nashville: Abingdon, 1976, \$7.95) 208 pp. LCN: 76-22644. ISBN: 0-687-03435-3.

In the first six chapters, the late Dr. Harkness focuses on the social and political history of Palestine from patriarchal times until Solomon's kingdom. Then Kraft, who is professor of OT interpretation at Garrett-Evangelical Theological Seminary in Evanston, IL, completes the story down to A.D. 135, provides a brief history of Jerusalem through three millenniums, and gives an account of the chief events in the Middle East conflict during the 20th century. The book is presented in the conviction that a knowledge of the conflict's background will increase understanding and sympathy for both sides.

W. J. HARRINGTON, O.P., *Christ and Life* (Chicago: Franciscan Herald Press, 1975, \$7.95) 160 pp. Bibliography. LCN: 75-12510. ISBN: 0-8199-0571-2.

The author's main concern is that Christians today get their priorities right by reflecting on what the NT says about Christ and life. The first part looks at the person of Christ and his message, with particular attention to the good news for the poor. The emerging Christology in the Synoptics, Jn, and the Pauline letters is also investigated. The second part argues that existentialist categories can help our understanding of biblical thought, so concerned is it with life and quality of life. Freedom as a mark of Christian living and prayer as a Christian need are discussed. Harrington is also the author of *The Path of Biblical Theology* (1973) and *Parables Told by Jesus* (1974).

C. HEMPEL, *Rechtfertigung als Wirklichkeit. Ein katholisches Gespräch: Karl Barth – Hans Küng – Rudolf Bultmann und seine Schule*, Europäische Hochschulschriften, Reihe XXIII: Theologie 55 (Bern: Herbert Lang, 1976, paper 46 Sw. fr.; Frankfurt/M.: Peter Lang) xii and 344 pp. Bibliography. Indexed. ISBN: 3-261-01820-8.

An abbreviated version of a doctoral dissertation directed by H. Küng and presented to the Catholic theological faculty at Tübingen in 1970, this study begins with an analysis of Küng's examination of justification in the writings of K. Barth and in Catholic theology. The second part explores "the reality of justification" in the work of Bultmann, E. Fuchs, G. Ebeling, E. Käsemann, and other members of the Bultmann-school. The epilogue compares the theories of justification proposed by Luther, the Bultmann-school, and the Council of Trent.

T. HERR, *Naturrecht aus der kritischen Sicht des Neuen Testaments*, Abhandlungen zur Sozialethik 11 (Munich—Paderborn—Vienna: Schöningh, 1976, paper DM 42) 298 pp. Bibliography. Indexed. ISBN: 3-506-70211-4.

Accepted as a *Habilitationsschrift* by the Catholic theological faculty at Münster in 1974, this study first discusses the qualified reception of natural morality in NT paraenesis as seen in the *Haustafeln*, the church orders in the Pastorals, and the catalogues of vices and virtues. The second part, which is concerned with the theological place of natural law according to the NT, treats the theological qualifications to natural law (Rom 1:18-32; Acts 17:16-34; Rom 2:12-16; 1 Cor 1:18—2:16), the place of the creation in the NT, and the challenge to natural law through the NT ethos. Herr concludes that the first Christian communities measured and corrected the ethical thought of their period by the criterion of the gospel.

A. M. HODGKIN, *Christ in All the Scriptures* (Grand Rapids: Baker, 1976, paper \$2.45) x and 249 pp. Indexed. ISBN: 0-8010-5158-9.

First published in 1907, this book is concerned with the testimony of the Scriptures to Christ and the testimony of Christ to the Scriptures. Its chief aim is to show that Christ is the key to the OT. Proceeding from the Pentateuch through the historical and poetical books to the prophets, the author points out the many messianic notes and relations in

the OT. The second part deals briefly with Christ's attitude toward the OT as seen in his life (Gospels), resurrection power (Acts and Epistles), and future glory (Rev).

M. E. ISAACS, *The Concept of Spirit. A Study of Pneuma in Hellenistic Judaism and its Bearing on the New Testament*, Heythrop Monographs 1 (London: Heythrop College [University of London], 1976, paper £3.50 or \$8.50) x and 186 pp. Bibliography. Indexed. ISBN: 0-905764-005.

The first part studies Hellenistic-Jewish literature in order to ascertain what Jews of the Diaspora understood by the term *pneuma*, to determine whether any development took place in their ideas of *pneuma*, and to explain how and why such changes took place. The second part compares the possibility of kinship between the linguistic-cultural milieu of the Diaspora and that of the NT writers with respect to *pneuma*. The matter is discussed with reference to anthropology, eschatology, and Christology. Isaacs, who is an ordained Baptist minister and lecturer in biblical studies at Heythrop College, concludes that *pneuma* is predominantly a theological concept in Hellenistic Judaism and the NT, that the NT writers used it polemically against Jewish claims to supreme revelation, and that the pneumatology of the NT is indebted to the figure of Wisdom in Hellenistic Judaism. The study is based on a doctoral dissertation supervised by H. Chadwick and M. D. Hooker and presented to the University of Oxford.

K. KERTELGE (ED.), *Der Tod Jesu. Deutungen im Neuen Testament*, Quaestiones Disputatae 74 (Freiburg—Basel—Vienna: Herder, 1976, paper DM 34) 234 pp. Indexed. LCN: 3-451-02074-2.

Six papers prepared for a conference of Catholic NT scholars held in Munich in March of 1975 [see § 20-63]: J. Gnilka on how Jesus regarded his death, A. Vögtle on the predictions of Jesus' death and his understanding of death, Kertelge on the understanding of Jesus' death in Paul's writings, R. Pesch on the Last Supper and Jesus' understanding of death, J. Beutler on the saving significance of Jesus' death according to Jn 13:1-20, and R. Schnackenburg (with O. Knoch and W. Breuning) on whether the notion of Jesus' atoning death is the only approach to understanding our redemption through Jesus Christ. Kertelge has provided a brief introduction.

D. A. LANE, *The Reality of Jesus. An essay in Christology* (Dublin: Veritas Publications, 1975, paper £1.80) 180 pp. Bibliography. Indexed. ISBN: 0-901810-85-1.

Intended as a critical assessment of the historical foundations and the theological content of the mystery of Jesus Christ, this book seeks to develop a "low-ascending" Christology. After chapters on the quest and rediscovery of the historical Jesus, the author turns to the resurrection as seen in the NT and to the mystery of the resurrection. The remaining chapters deal with the implications of the Christ-event, its universal significance, reshaping the Christological dogma, relocating the dogma of the Incarnation, and returning to the historical roots of Christology in Jesus. Lane lectures in dogmatic theology at the Mater Dei Institute of Education and at Holy Cross College in Clonliffe, Ireland.

A. MANARANCHE, *Celui qui vient* (Paris: Seuil, 1976, paper 29 F) 239 pp. Indexed. LCN: 76-462382. ISBN: 2-02-004371-8.

Understanding eschatology as reflection on the end of the human adventure (whether of global history or of the individual's life), the author begins with an inventory of Jewish and Christian eschatology as presented in the Bible and concludes with methodological and terminological observations. The second part traces the progressive secularization of Christian hope and discusses the questions posed to the churches by this process, while the third part explores the implications of certain eschatological themes (hope, death, judgment, purification, love, etc.).

M. MIGUENS, O.F.M., *Church Ministries in New Testament Times* (Arlington, VA: Christian Culture Press, 1976, paper \$12.95; Westminster, MD: Christian Classics) xviii and 221 pp. Indexed.

Miguens, who is also the author of *The Virgin Birth* (1975), intends this study as "a historical inquiry aiming at disclosing the state of affairs as they appear in the documen-

tary evidence of New Testament times." He first investigates the existence of ministries in various writings (Synoptic Gospels, Acts, Pauline letters, other books, passages about Peter) and then discusses apostolic succession and the transmission of authority. Under the heading "theological dimensions of ministries," he deals with the significance of ministries, the spiritual equipment of officers, offices and priesthood, the theological necessity of ministries, celibacy, and women as ministers. A concluding section explores the topic in the Apostolic Fathers.

G. T. MONTAGUE, S.M., *The Holy Spirit: Growth of a Biblical Tradition* (New York—Paramus—Toronto: Paulist, 1976, paper \$8.50) x and 374 pp. Indexed. LCN: 76-4691. ISBN: 0-8091-1950-1.

Seeking to avoid both fundamentalism and purely rational exegesis, the author describes this book as standing "at the confluence of two great and respected rivers of the Christian tradition—scholarship and spirituality." The first part discusses the tradition of the Spirit from the Yahwist's history through the Dead Sea scrolls, while the second part treats the theme in the NT according to this order: Pauline letters, Mk, Lk-Acts, Mt, Catholic epistles, Heb, Rev, and Jn. The study comments on all the major biblical texts dealing with the Spirit and is especially concerned with the individual passage's contribution to the developing tradition of the Holy Spirit. Montague is professor of Scripture at the University of St. Michael's College and rector of the Marianist Seminary in Toronto.

F. MUSSNER, *Petrus und Paulus—Pole der Einheit. Eine Hilfe für die Kirchen*, Quaestiones Disputatae 76 (Freiburg—Basel—Vienna: Herder, 1976, paper) 143 pp., plate. Indexed. ISBN: 3-451-02076-9.

The first part of the book investigates the figure of Peter in the Gospels, Acts, and the Petrine epistles and draws attention to the extraordinary interest in Peter in many different early Christian communities. His role as the special guarantor of the Jesus-tradition seems to have been particularly important. The second part focuses on Paul's teaching of justification through faith in Jesus Christ rather than through the works of the Law and compares that doctrine to the theological orientations of Acts, the Johannine corpus, Heb, and Jas. Mussner considers Peter and Paul to be an ecumenical pair and two necessary poles in a unity in which gospel has precedence over institution.

X. PIKAZA, *Los orígenes de Jesús. Ensayos de cristología bíblica*, Biblioteca de estudios bíblicos 15 (Salamanca: Sígueme, 1976, paper) 525 pp. Bibliography. Indexed. ISBN: 84-301-0424-0.

The first part deals with information about Jesus' earthly origin (place, family, Israel, John the Baptist), the disputes about his origin (relation to Elijah, relation to the good and bad spirits), his divine origin (divine paternity, triple revelation of God), and the death-resurrection as crisis and eschatological ratification of his origin. The second part discusses the Christological titles, various representations of Jesus (Son of God and the parousia, Son of God at the resurrection, pre-existence, adoption and epiphany, conceived through the Holy Spirit), and the origin of Jesus in the theologies of the NT (Synoptics, Paul and Heb, Jn, Rev). The conclusion offers notes toward a trinitarian schema of Jesus' origin. Pikaza is co-author (with F. de la Calle) of *Teología de los evangelios de Jesús* (1974).

R. C. ROBERTS, *Rudolf Bultmann's Theology: A Critical Interpretation* (Grand Rapids: Eerdmans, 1976, paper \$5.50) 333 pp. Bibliography. Indexed. LCN: 75-45382. ISBN: 0-8028-1631-2.

Aiming to penetrate and sort out the ambiguities in Bultmann's theology, this critical interpretation first treats the foundations (freedom from the world, existence and world with respect to the NT, the kerygma) and then turns to hermeneutical issues (science and mythology, language and meaning, understanding, "translating" exegesis). The third part deals with God, ethics [see § 21-236], and faith. Roberts, who teaches in the department of philosophy and religion at Western Kentucky University, concludes that the effect of Bultmann's work is to reduce the content of Christian theology to a single

idea—"the act or decision in which man draws his self-understanding and thus his self into conformity with his authentic being as potentiality to be."

K. H. SCHELKLE, *Theology of the New Testament. Vol. II: Salvation History—Revelation*, trans. W. A. Jurgens (Collegeville, MN: Liturgical Press, 1976, \$9.50) xii and 353 pp. Indexed.

The English version of *Theologie des Neuen Testaments, II: Gott war in Christus* [NTA 18, pp. 121-122]. The material is presented under four major headings: revelation, redemption and salvation, Spirit of God, and belief in God and doctrine about God. The English translation of the first volume was described in NTA 16, p. 251, while the translation of the third volume was noticed in NTA 18, p. 397.

W. S. TOWNER, *How God Deals with Evil*, Biblical Perspectives on Current Issues (Philadelphia: Westminster, 1976, paper \$4.95) 185 pp. Bibliography. Indexed. LCN: 76-24916. ISBN: 0-664-24127-1.

The thesis of this book is that "by its very architecture, the Bible places the motif of divine retribution within the larger framework of God's redemptive purpose, thereby depriving wrath and judgment of ultimate significance." After remarks on the pastoral problem of punishment, the author focuses on six texts dealing with divine retribution (Exod 21:22-25; Hos 4:1-3; Deut 30:15-20; Ps 1; Dan 12:1-3; Rev 20:1-15) and shows how the reduction of the diverse biblical evidence to a doctrine of divine retribution is unwarranted. Then he studies texts that develop the theme of divine redemption (Gen 3:14-24; Hos 11:8-9; Eccl 3:16-22; Jn 3:16-21; 1 Cor 15:20-28; Mt 13:31-32, 44-46) and concludes with observations on a non-retributinal life-style. Towner, who is also the author of *The Rabbinic "Enumeration of Scriptural Examples"* (1973), is now professor of OT at Union Theological Seminary in Virginia.

J. F. WALVOORD, *The Blessed Hope and the Tribulation. A Biblical and Historical Study of Posttribulationism*, Contemporary Evangelical Perspectives (Grand Rapids: Zondervan, 1976, paper \$3.95) 176 pp. Bibliography. Indexed. LCN: 76-13467.

This volume is concerned with the debate between pretribulationists and post-tribulationists as to whether the church must go through the tribulation before the rapture when the living church will be translated and the dead in Christ will be resurrected. It aims to examine the claims of posttribulationists, their exegeses of important passages, and their handling of pretribulational arguments. Portions of the study were first published in a series of articles in *Bibliotheca Sacra* [§§ 19-1094; 20-287, 627; 21-563]. Walvoord, who has served as president of Dallas Theological Seminary since 1952, concludes that pretribulationism provides the best interpretation of the biblical evidence and demonstrates the most reliable understanding of the Christian's assurance of the "blessed hope."

M. WARREN, *I Believe in The Great Commission*, I Believe Series 4 (Grand Rapids: Eerdmans, 1976, paper \$2.95) 190 pp. Bibliography. LCN: 76-19022. ISBN: 0-8028-1659-2.

The author, who is canon and sub-dean of Westminster Abbey, describes the great commission as Jesus Christ himself—the message as well as the messenger of salvation. The three major parts of the book deal with how the Christian mission is spelled out in the NT, the church in history, and the present day. The section on the NT surveys the various documents and concludes with observations on the exclusive demand and the inclusive intention of the commission. The earlier volumes in the series have been described in NTA 20, pp. 108, 123; 21, p. 77.

THE WORLD OF THE NEW TESTAMENT

H. W. ATTRIDGE, *First-Century Cynicism in the Epistles of Heraclitus. Introduction, Greek Text and Translation*, Harvard Theological Studies 29 (Missoula: Scholars Press, 1976, paper \$4.50) x and 92 pp. Bibliographies. LCN: 76-20736. ISBN: 0-89130-111-9.

The first part of this monograph examines J. Bernays's hypothesis proposed in *Die heraklitischen Briefe* (1869) that the fourth, seventh, and ninth epistles of ps.-Heraclitus

were composed by a Jewish author. Attridge argues that theological and ethical positions common in the popular philosophy of the early Roman empire closely parallel the themes of ps.-Heraclitus and that to maintain that the epistles are Jewish is certainly unwarranted [see § 16-394]. The second part studies the textual tradition of the epistles and presents on facing pages a new edition of the Greek text and an English translation with textual apparatus and brief notes at the foot of the pages. A four-page annotated bibliography concludes the volume.

H. W. ATTRIDGE, *The Interpretation of Biblical History in the Antiquitates Judaicae of Flavius Josephus*, Harvard Dissertations in Religion 7 (Missoula: Scholars Press, 1976, paper \$6) xii and 205 pp. Bibliography. Indexed. LCN: 76-26597. ISBN: 0-89130-081-3.

Prepared as a doctoral dissertation for Harvard University under the direction of J. Strugnell, this study is concerned with the earliest history of the Jews according to Josephus as an example of apologetic and with the personal concerns and attitudes of Josephus himself. After surveying the major issues in the study of Josephus' writings, the author discusses the character and programmatic aims of *Antiquities* and then focuses on the role of God, morality, and biblical history. Attridge, who collaborated with R. Oden on a recent edition of *The Syrian Goddess* (1976), concludes that in redefining the earliest history of the Jews Josephus made a creative adaptation of the biblical tradition and emphasized the themes of the reality of God's retributive providence and the moral relevance of the Jewish past.

M. AVI-YONAH, *Gazetteer of Roman Palestine*, Qedem. Monographs of the Institute of Archaeology, The Hebrew University of Jerusalem, 5 (Jerusalem: Institute of Archaeology and CARTA, The Israel Map and Publishing Co. Ltd., 1976, \$18) 112 pp., 8 maps. Bibliography.

Each item in this list of over 900 sites begins with the name according to its original form, the Modern Hebrew or Arabic equivalent, and a map reference. Then the information is presented according to this pattern: (1) ancient sources mentioning the locality in roughly chronological order, (2) modern literature in roughly chronological order, and (3) historical, archaeological, or geographical details. The attempt has been made to reconstruct the original form of the place name as it was pronounced in ancient times, to collect under one heading the names appearing in the sources in various forms, and to propose an identification for each and every place name. Eight pages of maps conclude the volume.

R. S. BAGNALL, *The Administration of the Ptolemaic Possessions Outside Egypt*, Columbia Studies in the Classical Tradition 4 (Leiden: Brill, 1976, 68 gld.) xvi and 286 pp., folding maps. Bibliography. Indexed. ISBN: 90-04-04490-6.

The revised version of a doctoral dissertation directed by A. E. Samuel and submitted to the University of Toronto in 1972, this study examines the personnel, workings, and history of the Ptolemaic administration outside Egypt. It proceeds by geographical areas from Egypt outward (Syria and Phoenicia, Cyrenaica, Cyprus, Asia Minor, the Aegean, the north Aegean and Ionia) through the papyri and inscriptions together with a few literary sources. Then in a separate chapter the geographical sequence is repeated for the coinage and circulation of currency. Bagnall observes that the Ptolemies were remarkably successful in combining the delegation of a large measure of authority to their officials with the maintenance of a strict control over their actions by the central government. Appendixes on the *stratēgoi* of Cyprus from 217 to 40 B.C. and on the garrison of Cyprus are included.

H. H. BEN-SASSON (ED.), *A History of the Jewish People* (Cambridge, MA: Harvard University, 1976, \$40) xii and 1170 pp., 28 maps. Illustrated. Bibliography. Indexed. LCN: 75-29879. ISBN: 0-674-39730-4.

Six distinguished scholars at the Hebrew University in Jerusalem have joined together to present a total vision of Jewish experiences in the land of Israel and the Diaspora throughout the ages: A. Malamat on the early history of the Jews from the second millennium to the struggle with the Philistines, H. Tadmor on the period of the First Temple through the exile and restoration, M. Stern on the Second Commonwealth and

the Hellenistic and Roman rule, S. Safrai on the era of the Mishnah and Talmud (A.D. 70-640), Ben-Sasson on the Middle Ages, and S. Ettinger on the modern period. Sixty-five black-and-white illustrations are included. The material in the book was first published in Hebrew under the title *Twldwt 'm yšrl* (1969).

S. BERTMAN (ED.), *The Conflict of Generations in Ancient Greece and Rome* (Amsterdam: Grüner, 1976) 235 pp. ISBN: 90-6032-033-6.

Based on the colloquium on the conflict of generations in ancient society held at the 1971 meeting of the American Philological Association, this collection presents thirteen studies: C. A. Querbach on conflicts between young and old in Homer's *Iliad*, J. M. Freyman on the generation gap in Aeschylus' *Agamemnon*, F. Mench on the conflict of codes in Euripides' *Hippolytus*, K. J. Reckford on father-beating in Aristophanes' *Clouds*, F. Wassermann on the conflict of generations in Thucydides, L. S. Feuer on generational struggle in Plato and Aristotle, M. S. Balmuth on filial complaints in classical literature, E. Segal on the attitudes of sons to fathers in Plautus, J. Plescia on *patria potestas* and the Roman revolution, V. Broege on the generation gap in Catullus and the lyric poetry of Horace, Bertman on the generation gap in the 5th book of Vergil's *Aeneid*, P. Young on generational conflict in *Satires* of Persius, and B. Baldwin on young and old in imperial Rome. There is an introductory chapter by M. Reinholt on the generation gap in antiquity as well as a prologue and an epilogue by the editor.

Bibliographie Selective au profit de l'Etude du Targum, Mishna et Tosephta, Talmud et Midrash (Brussels: Centre Interuniversitaire d'Etudes Judaïques, 1975, paper 200 Bel. fr. or \$5) iv and 46 pp. Indexed.

This bibliography lists materials on the rabbinic writings that should be available in a rather well-equipped scientific library. Since the works indicated are obtainable, it also aims to serve as a guide for the purchase-policy of a library. The items are presented under these headings: general works, texts and translations (Targum, Mishnah and Tosefta, Talmud, Midrash), and special works. Beside each item there are indications regarding its availability in seven major theological libraries in Belgium.

J. BRIAND, O.F.M., *La Chiesa Primitiva nei Ricordi di Nazaret*, trans. C. Baratto (Jerusalem: Franciscan Printing Press, 1976, paper) 78 pp., 47 figs.

Gathering together material about Jewish Christianity from excavations at Nazareth, this volume has four major sections: the origin of the Jewish Christians, the Jewish Christians at Nazareth, the Basilica of the Annunciation, and the Church of St. Joseph. Photographs and sketches are interspersed throughout the discussion. The original title was *L'Eglise Judéo-Chrétienne de Nazareth*.

J. H. CHARLESWORTH, *The Pseudepigrapha and Modern Research*, with P. Dykers, SBL Septuagint and Cognate Studies 7 (Missoula: Scholars Press, 1976, paper \$4.50) xiv and 245 pp. Bibliographies. Indexed. LCN: 76-25921. ISBN: 0-89130-075-9.

In the introduction five characteristics are listed for including a work among the Pseudepigrapha: Jewish or Jewish Christian in origin, dating from 200 B.C. to A.D. 200, the claim to be inspired, related in form and content to the OT, and attributed to an OT figure. After bibliographic information on introductions and general topics, the volume presents surveys of approximately 75 documents. The title of the work is followed by a brief introduction, a note on known work in progress, cross references by number to publications listed elsewhere, and the pertinent bibliographic data for publications that appeared from 1960 to 1975. Over 1500 items are listed. Charlesworth, who teaches at Duke University, is the author of *The Odes of Solomon* (1973).

G. CORNFELD, *Archaeology of the Bible: Book by Book*, with D. N. Freedman (New York—Hagerstown—San Francisco—London: Harper & Row, 1976, \$16.95) viii and 343 pp. Illustrated. Indexed. LCN: 76-9979. ISBN: 0-06-061584-2.

This volume presents discussions of archaeological discoveries that have illuminated our understanding of specific parts of the Bible. The sequence of the biblical canon (OT and NT) is followed, and particular passages are treated with reference to their original historical context as seen in the light of modern research. For example, the section on the

Gospels mentions the skeletal remains of the crucified man from Giv'at Hamivtar, the stone inscription from Caesarea that mentions Pilate, etc. Black-and-white photographs and sketches are found on nearly every page. Cornfeld is a well-known Israeli editor of modern works on the Bible.

N. DE LANGE, *Origen and the Jews. Studies in Jewish-Christian Relations in Third-Century Palestine*, Oriental Publications 25 (Cambridge—London—New York—Melbourne: Cambridge University Press, 1977, \$16.95) x and 240 pp. Bibliography. Indexed. LCN: 75-36293. ISBN: 0-521-20542-5.

Based on a doctoral dissertation directed by H. Chadwick and submitted to the University of Oxford in 1970, this work attempts to indicate the scope and nature of Origen's debt to Jewish biblical scholarship and to show how both the style and the content of his exegesis owe much to the rabbinic schools. The major topics are Origen's sources, relations between Jews and non-Jews in his time, the Bible and Bible study, the debate with Celsus, the church and the Jews, Origen's disputes with Jews, his interpretation of Scripture, and his use of haggadic material. De Lange, who is now lecturer in rabbinics at the University of Cambridge, concludes that in the struggle with the synagogue "Origen played a cardinal role, by his dedicated devotion to biblical study, by his vigorous defence of orthodoxy, and by his efforts to endow the new movement with intellectual respectability."

The Facsimile Edition of the Nag Hammadi Codices: Codex V (Leiden: Brill, 1975, 170 gld.) xviii pp., 100 plates. ISBN: 90-04-04205-9.

Nag Hammadi Codex V contains five major documents: *Eugnostos the Blessed*, *Apocalypse of Paul*, *First Apocalypse of James*, *Second Apocalypse of James*, and *Apocalypse of Adam*. This volume makes available black-and-white photographs of these works and of other parts of the codex (covers, front flyleaf, etc.). J. M. Robinson has given the relevant codicological information in a preface in Arabic and English on facing pages. J. Brashler and C. W. Hedrick have aided in placing fragments and preparing the photographs for the press. The earlier volumes in the project were described in *NTA* 17, p. 126, 423; 18, p. 399; 19, p. 123; 20, p. 379; 21, pp. 104-105.

F. T. GIGNAC, *A Grammar of the Greek Papyri of the Roman and Byzantine Periods. Volume I: Phonology*, Testi e documenti per lo studio dell'antichità 55 (Milan: Istituto Editoriale Cisalpino-La Goliardica, 1976, 36,000 L) viii and 365 pp., map. Bibliography. Indexed.

The revision and expansion of an Oxford University doctoral dissertation directed by L. R. Palmer, this volume is the first part of a three-volume grammar of the nonliterary Greek papyri from Roman and Byzantine Egypt. Volumes on morphology and syntax will follow. "Altogether this grammar is based upon an analysis of 15,052 papyri (including documents on parchment, skin, etc.), 7,698 ostraca, 2,619 minor documents and descriptions, 174 magical papyri and astrological texts, 5,687 inscriptions, and 1,054 mummy labels—a total of 32,284 documents." After introductory remarks on past scholarship, bilingual interference between Greek and Coptic, and the sources, the author studies the spelling variations found in the papyri as a means of determining phonological practices. This pattern is adopted: consonants (stops, liquids, nasals, sibilants, aspiration, combinations) and vowels (diphthongs, quality, combinations, quantity and accent). Gignac, who is also the author of *An Introductory New Testament Greek Course* (1973), is chairman of the department of biblical studies at Catholic University in Washington, DC.

L. GINZBERG, *An Unknown Jewish Sect*, trans. R. Marcus et al., Moreshet (Heritage) Series 1 (New York: Jewish Theological Seminary of America, 1976, \$25) xx and 457 pp. Indexed. LCN: 76-127636. ISBN: 0-87334-000-0.

This volume inaugurates a series published under the auspices of the Jewish Theological Seminary and distributed by Ktav Publishing House. The first seven chapters are a translation of *Eine Unbekannte Jüdische Sekte* (1922) in which the author discusses the orthography, text and exegesis, halakah, theology, messianic doctrine, and community setting of *Zadokite Fragments*. The three hitherto unpublished chapters deal with the

language of *CD*, various theories advanced to explain it, and the hypothesis that it is a Karaite work. Long before the Qumran discoveries, G had concluded that "our document presents a work of the first century B.C.E." The book was translated by Marcus, H. L. Ginsberg, Z. Gotthold, and A. Hertzberg.

D. E. GOWAN, *Bridge Between the Testaments. A Reappraisal of Judaism from the Exile to the Birth of Christianity*, Pittsburgh Theological Monograph Series 14 (Pittsburgh: Pickwick, 1976, paper \$9.95) xx and 514 pp., 39 figs., 5 charts, 9 maps. Bibliographies. Indexed. LCN: 76-49996. ISBN: 0-915138-19-0.

The fruit of a dozen years' experience in teaching a course on the intertestamental period, this book is an introduction to the history of the Jewish people from the fall of the Judean monarchy in 587 B.C. to the failure of the second revolt in A.D. 135. After a survey of the political history of the period, the study discusses life styles (Samaritans, Sadducees, etc.), social institutions (home and family, religion, government, education), literature (Septuagint, OT canon, Apocrypha and Pseudepigrapha, rabbinic writings), and theological strata (wisdom, Torah, apocalyptic, new beliefs). While he writes from a Christian point of view, the author, who is associate professor of OT at Pittsburgh Theological Seminary, aims "to show that there is no need for Christianity to find something wrong with Judaism in order to uphold its own validity."

K.-E. GRÖZINGER, *Ich bin der Herr, dein Gott! Eine rabbinische Homilie zum Ersten Gebot* (*PesR* 20), Frankfurter Judaistische Studien 2 (Bern: Herbert Lang, 1976, paper 52 Sw. fr.; Frankfurt/M.: Peter Lang) xvi and 306 pp. Bibliography. Indexed. ISBN: 3-261-01717-1.

Prepared as a doctoral dissertation under the direction of A. Goldberg and presented to the department of Eastern and non-European languages and cultures at Frankfurt in 1976, this volume presents an introduction, Hebrew text (based on MS Casanata 3324, fols. 66a-71a), German translation, and extensive tradition-historical commentary for Homily 20 of *Pesiqta Rabbati*. Homily 20 is based on the first commandment of the Decalogue and is intended for the Feast of Weeks when the giving of the Law is commemorated. This study is the first in a series of monographs devoted to the elucidation of rabbinic homilies to be produced under the auspices of the *Pesiqta Rabbati* project of the Judaica Seminar at Frankfurt.

D. J. HARRINGTON AND J. CAZEAUX, *Pseudo-Philon. Les Antiquités Bibliques. Tome I: Introduction et texte critiques, traduction*, with C. Perrot and P.-M. Bogaert, Sources Chrétiennes 229 (Paris: Cerf, 1976, paper 135 F) 391 pp. ISBN: 2-204-01050-2.

C. PERROT AND P.-M. BOGAERT, *Pseudo-Philon. Les Antiquités Bibliques. Tome II: Introduction littéraire, commentaire et index*, with D. J. Harrington, Sources Chrétiennes 230 (Paris: Cerf, 1976, paper 118 F) 321 pp. Bibliography. Indexed.

In the 45-page introduction to the first volume, Harrington establishes the stemma of manuscripts and concludes that G. Kisch's choice of Admont 359 as the basis for his 1949 edition was misguided [see § 18-1076]. The main part of this volume presents a new Latin text (with full critical apparatus) based on Harrington's collation of all the extant manuscripts along with Cazeaux's French translation as revised by Perrot and Bogaert. For Harrington's edition of the Hebrew fragments of ps.-Philo found in *Chronicles of Jeraḥmeel*, see *NTA* 19, p. 124. In the 70-page introduction to the second volume, Perrot describes the work as a collection of haggadic traditions prepared for the use of synagogue homilists and then sketches its major theological emphases, while Bogaert argues that it was composed in Palestine prior to A.D. 70. Harrington contributes brief sections on the book's title, original language [see § 15-1029], and biblical text [see § 15-1028]. The 165-page commentary was written first by Perrot and then revised in dialogue with Bogaert, incorporating material prepared by Harrington.

Jahrbuch für Antike und Christentum 18·1975 (Münster: Aschendorff, 1976, cloth DM 78, paper DM 70) 207 pp., 16 plates. ISBN: 3-402-07082-0 (cloth), 3-402-07081-2 (paper).

Nine articles on various aspects of antiquity and Christianity: J. M. C. Toynbee on

the religious background of some Roman sarcophagi of North Italy and Dalmatia, A. Alföldi on pagans and Christians as seen on markers used in games, J. Engemann on magic as a means for warding off evil, E. Dassmann on Ambrose and the martyrs, A. Kehl on the star of the Magi in § 94 of the Latin Infancy Narrative in Codex Arundel 404, I. Opelt on Bacchylides in Christian antiquity, W. Speyer on Nero in a Christian legend, G. Chappuzeau on the exegesis of Cant 1:2, 7 from Hippolytus to Bernard, and the fourth installment of C. Colpe's survey of pagan, Jewish, and Christian tradition in the Nag Hammadi documents [see also §§ 18-1110; 20-339]. Eleven book reviews, an index for the article "Eumonios," and two reports conclude the volume.

The Jewish People in the First Century. Historical Geography, Political History, Social, Cultural and Religious Life and Institutions. Vol. 2, ed. S. Safrai and M. Stern in co-operation with D. Flusser and W. C. van Unnik, *Compendia Rerum Iudaicarum ad Novum Testamentum*, Section One (Assen—Amsterdam: Van Gorcum, 1976) x and 1283 pp. Bibliographies. Indexed. ISBN: 90-232-1436-6.

The first volume in this projected ten-volume handbook on the interrelations between Judaism and Christianity in the first two centuries of the common era was described in NTA 19, p. 125. This second volume discusses the social and economic structures of Jewish society in the 1st century A.D. as well as its religious and cultural life and institutions: the priesthood and other social classes (M. Stern), economic life in Palestine, the social and economic status of the Jews in the Diaspora (S. Applebaum), home and family, religion in everyday life (S. Safrai), calendar (M. D. Herr), Temple, synagogue, education and study of the Torah (Safrai), art and architecture in Palestine (G. Foerster), Hebrew and Aramaic (C. Rabin), Greek in Palestine and the Diaspora (G. Mussies), paganism in Palestine (D. Flusser), and the Jews in Greek and Latin literature (Stern). Indexes (sources, geographical data, proper names, subjects, Hebrew and Aramaic words, etc.) covering the two volumes are included. Published in the U.S.A. by Fortress.

P. JOHNSON, *A History of Christianity* (New York: Atheneum, 1976, \$13.95) viii and 556 pp. Bibliography. Indexed. LCN: 76-9002. ISBN: 0-689-10728-5.

This attempt to view Christian history as a whole has eight major parts: the rise and rescue of the Jesus sect (50 B.C.-A.D. 250), from martyrs to inquisitors (A.D. 250-450), mitred lords and crowned icons (450-1054), the total society and its enemies (1054-1500), the third force (1500-1648), faith, reason, and unreason (1648-1870), almost-chosen peoples (1500-1910), and the nadir of triumphalism (1870-1975). The author, who was editor of *The New Statesman* from 1965 to 1970, "draws on the published results of a vast amount of research . . . and aims to present the salient facts as modern scholars see and interpret them." The section on the NT period focuses on the process by which Christianity became a world religion.

W(ILHELM) KELBER, *Die Logoslehre Von Heraklit bis Origenes* (2nd ed.; Stuttgart: Urachhaus, 1976, DM 28) 271 pp., plate. Indexed. ISBN: 3-87838-200-6.

Aiming to provide a historical foundation for the new picture of Christ developed by Rudolf Steiner, this volume examines the doctrine of the *logos* in the thought of Heraclitus, Stoicism, Judaism (Wisdom, Philo), the first teachers of Christianity (Ignatius, Justin, Athenagoras, Theophilus, *Letter to Diognetus*), Clement of Alexandria, and Origen. The first edition was completed in 1958.

E. Y. KUTSCHER, *Studies in Galilean Aramaic*, trans. M. Sokoloff, Bar-Ilan Studies in Near Eastern Languages and Culture (Ramat-Gan: Bar-Ilan University, 1976) x and 114 pp. Indexed.

This work first appeared in four installments in the Hebrew periodical *Tarbiz* from 1950 to 1952 and then as a separate publication (with indexes, English summary, and table of contents) in 1952. In consultation with the author it was decided to present a translation rather than a reworking of the original, though several improvements have been introduced and nine pages of notes have been added. After exploring the problems encountered in studying Galilean Aramaic, the book compares the Aramaic portions of *Genesis Rabbah* in MS. Vat. Ebr. 30 with other reliable texts and other dialects of

western Aramaic. The last chapter clarifies some grammatical points in Galilean Aramaic: the ending *-ayîn*, the construction *mn* plus the participle, the word-final *m > n*, and the gutturals (laryngeals and pharyngeals) in Galilee.

S. LOFFREDA, *Cafarnao. La città de Gesù*, Luoghi Santi della Palestina (Jerusalem: Franciscan Printing Press, 1976, paper) 71 pp., 35 figs. Bibliography.

A popular account of the excavations at Capernaum by the co-director of the Franciscan campaigns that began in 1968. After introductory remarks (name, history, description), the booklet focuses on the site of the house of St. Peter and on the synagogue. Photographs, plans, and sketches are included. Italian translations of Gospel passages mentioning Capernaum conclude the study.

C. LUDWIG, *Cities in New Testament Times* (Denver, CO: Accent Books, 1976, paper \$2.25) 128 pp. Illustrated. Bibliography. LCN: 75-41480. ISBN: 0-916406-16-4.

This book tells the story of a dozen cities that are prominent in the NT: Rome, Athens, Corinth, Philippi, Thessalonica, Ephesus, Antioch, Tarsus, Jericho, Bethlehem, Jerusalem, and Nazareth. Its purpose is to give a brief history of these cities and to help them become real for each reader. It is intended "for the serious Bible student, the Sunday School teacher, the preacher without a vast library—and for those interested in a good story."

R. MELLOR, THEA ROME. *The Worship of the Goddess Roma in the Greek World*, Hypomnemata: Untersuchungen zur Antike und zu ihrem Nachleben 42 (Göttingen: Vandenhoeck & Ruprecht, 1975, paper DM 58) 234 pp. Bibliography. Indexed. ISBN: 3-525-25138-6.

This monograph examines the origin of the goddess Roma, "where, when and why she was 'invented,' and what meaning she had for those who worshipped her." The first part gathers together the evidence for the worship of Roma in the Greek world according to this geographical pattern: Rhodes; Lycia and Caria; Ionia and the islands; and the rest of Anatolia, the East, the Greek mainland, and the West. The second part deals by way of synthesis with the Greek view of Roma, the honors paid to Roma, the religious assembly dedicated to Roma, the officials of this cult, and its history from the late 3rd century B.C. to the 3rd century A.D. Mellor, who teaches in the department of classics at Stanford University, concludes that Roma passed from being the deification of the *populus Romanus* to being the symbolic embodiment of Rome and the Roman empire. There is an additional note on the dedicatory inscriptions on the Capitoline Hill and an appendix gathering together the epigraphical evidence (237 items) for Roma in the Greek world.

M. W. MEYER (ED.), *The "Mithras Liturgy,"* SBL Texts and Translations 10; Greco-Roman Religion Series 2 (Missoula: Scholars Press, 1976, paper \$2.80) x and 27 pp. Bibliography. LCN: 76-18288. ISBN: 0-89130-113-5.

In the introduction the Mithras Liturgy is identified as lines 475-834 of *Bibliothèque Nationale Papyrus* 574 and as having two major parts: the liturgical mystery of ascent (475-750) and the instructions for the use of the mystery (751-834). It is called the product of "a Mithraism on the fringe, a Mithraism preoccupied with individualism, syncretism, and magic." The main part of the volume presents on facing pages the Greek text according to the edition by K. Preisendanz (with minor changes, especially in the paragraphing) and the first complete English translation, along with brief notes at the foot of the pages.

D. MUÑOZ LEÓN, *Dios-Palabra. Memrá en los Targumim del Pentateuco*, Institución San Jerónimo 4 (Granada: Editorial Santa Rita, 1974) 757 pp. Bibliography. ISBN: 84-7170-032-8.

The first part of a doctoral dissertation directed by R. Le Déaut and S. Lyonnet and presented to the Pontifical Biblical Institute in 1968, this volume deals with the meaning and use of *mēmrā'* especially as seen in *Neofiti* with its marginal and interlinear glosses. After analyzing the usage of *Neofiti* and the other Targums, the author presents a

critical assessment of the interpretations of *mēmrā'* proposed by modern scholars and then places the term in the context of late Jewish exegesis. A detailed analysis of the relevant targumic texts (382 pages) prepares the way for a classification and study of formulas, a treatment of the problem of dating, and a theological synthesis. Muñoz León concludes that there exists a definite connection between the targumic concept of *mēmrā'* and the theology of the creative, revealing, and saving word of the OT, intertestamental writings, and NT. L. Sabourin's English summary of this book appeared in *BibTheol Bull* 6 (1, '76) 62-78.

A. ORBE, S.J., *Cristología gnóstica. Introducción a la soteriología de los siglos II y III*, 2 vols., Biblioteca de Autores Cristianos 384, 385 (Madrid: La Editorial Católica, 1976, 730 ptas. each) xvi and 595 pp., viii and 654 pp. Indexed. ISBN: 84-220-0768-1 (vol. 1), 84-220-0769-X (vol. 2), 84-220-0767-3 (2 vols.).

Using as major sources Clement's *Excerpta ex Theodoto*, Hippolytus' *Refutatio*, and Irenaeus' *Adversus haereses*, this study synthesizes the views of 2nd- and 3rd-century heterodox gnostic theologians regarding Christ and salvation. The Nag Hammadi documents are cited chiefly to confirm and enrich the other texts. The material is arranged in 35 chapters dealing with various aspects of Christ's life and work. Among the topics treated are the pre-existent Christ, Christ in prophecy, birth from the Virgin Mary, the baptism of Jesus, the transfiguration, the passion [see § 20-346] and death, and the resurrection and ascension. Orbe, who teaches at the Gregorian University in Rome, maintains that there is more than enough material among the literary remains of the heterodox gnostics to structure a Christology parallel to that of the orthodox theologians.

C. F. PFEIFFER, *The Dead Sea Scrolls and the Bible*, Baker Studies in Biblical Archaeology (Grand Rapids: Baker, 1976, \$2.95) 152 pp. Illustrated. Indexed. LCN: 72-76780. ISBN: 0-8010-6898-3.

This enlarged edition of *The Dead Sea Scrolls* (1957) is part of a series designed to show the significance of major archaeological studies for biblical interpretation and Christian faith. After describing the discoveries in the Judean caves and the site of Khirbet Qumran, the author treats the date of the scrolls, their historical background, the sectarian scrolls, the identity of the sect, the Essenes and Christianity, the scrolls and the text of the OT, the scrolls and the integrity of Scripture, biblical interpretation at Qumran, Qumran messianism, and gnosticism and the Qumran literature. Black-and-white photographs are interspersed throughout the volume.

Qumran and the History of the Biblical Text, ed. F. M. Cross and S. Talmon (Cambridge, MA and London: Harvard University Press, 1975, paper \$5.95) x and 415 pp. ISBN: 0-674-74360-1 (cloth), 0-674-74362-8 (paper).

Sixteen articles, all but two previously published, dealing with the impact of the discoveries in the Judean Desert on the history of the OT text: Talmon on the OT from 300 B.C. to A.D. 200 (1970), M. H. Goshen-Gottstein on the history and place of the Hebrew biblical manuscripts in the Hebrew University Bible Project (1967), J. Ziegler on the *Vorlage* of the Isaiah Septuagint and *1QIs^a* (1959), Talmon on *1QIs^a* as a witness to the ancient exegesis of Isaiah (1962), D. Barthélemy on the Minor Prophets Scroll from Nahal Hever and the history of the Septuagint (1953), W. F. Albright on new light on the early recensions of the Hebrew Bible (1955), Cross on the oldest manuscripts from Qumran (1955) and on the history of the biblical text in the light of discoveries in the Judean Desert (1964), D. N. Freedman on orthography in the Masoretic Text and the Qumran scrolls (1962), P. W. Skehan on the Qumran manuscripts and textual criticism (1957), Talmon on aspects of the textual transmission of the Bible in the light of the Qumran manuscripts (1964), Skehan on the biblical scrolls from Qumran and the OT text (1965), Cross on the contribution of the Qumran discoveries to the study of the biblical text (1966), E. Tov on Lucian and proto-Lucian (1972), Cross on the evolution of the theory of local texts, and Talmon on the new outlook on the textual study of the Bible. J. A. Sanders's bibliography of Palestinian manuscripts [see § 18-322] concludes the volume.

D. M. RHOADS, *Israel in Revolution: 6-74 C.E. A Political History Based on the Writings of Josephus* (Philadelphia: Fortress, 1976, cloth \$9.95, paper \$5.95) viii and 199 pp., 2 maps. Indexed. LCN: 75-36452. ISBN: 0-8006-0442-3.

The purpose of this book is to evaluate critically the writings of Josephus in order to explore some of the possible answers to questions about the Jewish resistance against Rome from A.D. 6 to 74. The chapters are concerned with Josephus' life and writings, the history of Israel from the Maccabean revolt to the early 1st century A.D., resistance within the Jewish province from A.D. 6 to 66, the revolutionaries of the war period, and the motives for the war. Rhoads, who teaches in the department of religion at Carthage College in Kenosha, WI, concludes that there is little evidence for the presence or activity of a Jewish revolutionary sect from A.D. 6 to 44 and that the widespread resistance to Rome before and during the Jewish war was a reaction to the harsh political, social, and economic realities of Roman presence in Palestine.

O. ROBLEDA, S.J., *Il diritto degli schiavi nell'antica Roma* (Rome: Gregorian University, 1976, paper 6,000 L) viii and 203 pp. Bibliography. Indexed.

The material in this volume was developed in conjunction with the author's course at the Gregorian University in Rome on the rights of slaves. After general remarks on who had the status of slave in ancient Rome and how one became a slave (by captivity or birth, by civil law), the study focuses on the slave's juridical condition as thing (*res*) and as person (*persona*). The second half is devoted to the ways in which slaves could gain their freedom and to the legal implications of manumission.

L. ROST, *Judaism Outside the Hebrew Canon. An Introduction to the Documents*, trans. D. E. Green (Nashville: Abingdon, 1976, cloth \$16.95, paper \$5.95) 205 pp. Bibliographies. LCN: 76-15006. ISBN: 0-687-20654-5 (cloth), 0-687-20653-7 (paper).

The English version of *Einleitung in die alttestamentlichen Apokryphen und Pseudepigraphen* [NTA 15, p. 371]. After introductory remarks, the volume presents information (bibliography, texts, title, authorship, etc.) on the individual OT Apocrypha and Pseudepigrapha (including the most substantial Qumran documents). A chronological table and a supplementary bibliography are included. Rost is professor emeritus of OT at the University of Erlangen.

C. SCHNEIDER, *Die Welt des Hellenismus. Lebensformen in der spätgriechischen Antike*, Beck'sche Sonderausgaben (Munich: Beck, 1975, DM 34) 366 pp., 16 plates. Bibliography. Indexed. ISBN: 3-406-05731-4.

A selection of material from the author's two-volume work *Kulturgeschichte des Hellenismus* (1967, 1969). The first part, which is concerned with the foundations of Hellenistic life, deals with Hellenistic man and the Hellenistic view of man, woman and Hellenism's view of women, language, cities, youth and education, and the relation to nature. The second part, which treats everyday life, discusses living conditions; clothing, cosmetics, and taste; eating and drinking; work and vocation; festivals, leisure, sport, games, and travel; and death. Schneider is also the author of *Geistesgeschichte der christlichen Antike* (1970).

H. L. STRACK, *Einleitung in Talmud und Midrasch*, Beck'sche Elementarbücher (6th ed.; Munich: Beck, 1976, paper DM 22) xvi and 246 pp. Bibliography. Indexed. ISBN: 3-406-06461-2.

This classic introduction to rabbinic literature, which appeared in five editions between 1887 and 1920, has been reprinted along with a brief foreword, a new table of contents, and a twelve-page bibliographic supplement prepared by G. Stemberger. For a survey of rabbinic research from 1920 to 1975, see Stemberger's article in *Rev HistPhilRel* [§ 21-287].

R. W. THOMSON (ED. AND TRANS.), *Agathangelos. History of the Armenians* (Albany, NY: State University of New York Press, 1976, \$50) xcviii and 527 pp., foldout map. Bibliography. Indexed. LCN: 76-2613. ISBN: 0-87395-323-1.

This volume provides the Armenian text and the English translation (on facing pages)

of *History of the Armenians*, which purports to tell the story of the conversion of the Armenian king Trdat to Christianity in the early 4th century and of the missionary activity in Armenia of St. Gregory the Illuminator. The identity of "Agathangelos" is unknown, and the work was most likely composed in the second half of the 5th century despite the author's claim to have been an eyewitness to the conversion of Trdat. The 77-page introduction presents an analysis of the curious mixture of remembered tradition and invented legend in the work, gives a comparison of the different versions of Armenia's conversion to Christianity as they exist in several languages, and elucidates the literary background of "Agathangelos" in terms of his affinities with other Near Eastern writers and his wide knowledge of Greek and Syriac texts. Thomson is professor of Armenian studies at Harvard University.

ADDITIONAL BOOKS RECEIVED

M. ANDRÉS, *La teología española en el siglo XVI*, Vol. 1, Biblioteca de Autores Cristianos, Serie Maior 13 (Madrid: La Editorial Católica, 1976, 690 ptas.) 426 pp. ISBN: 84-220-0071-1.

T. BEESON, *Discretion and Valour. Religious Conditions in Russia and Eastern Europe* (Cleveland: Collins & World, Fontana Books, 1974, paper \$2.95) 348 pp., map. Bibliography. Indexed.

G. BITTER, *Erlösung. Die religionspädagogische Realisierung eines zentralen theologischen Themas* (Munich: Kösel, 1976, paper) 424 pp. Bibliography. ISBN: 3-466-36005-6.

P. BUIS, *La notion d'alliance dans l'Ancien Testament*, Lectio Divina 88 (Paris: Cerf, 1976, paper 38 F) 213 pp. Bibliography. Indexed. ISBN: 2-204-01035-9.

C. COZZOLINO, *Origine del culto ai santi martiri Ciro e Giovanni in Oriente e in Occidente*, Quaderni di Terra Santa (Jerusalem: Franciscan Printing Press, 1976, paper) 269 pp., 22 figs. Bibliography.

W. G. DE VRIES, *Marriage in Honour* (Winnipeg: Premier Printing, 1976, \$6.90) 186 pp. Bibliography. ISBN: 0-88756-006-7.

H. J. DÖRGER, *Religionsunterricht in der Schule. Analyse—Konzepte*, Urban-Taschenbücher, T-Reihe 623 (Stuttgart—Berlin—Cologne—Mainz: Kohlhammer, 1976, paper DM 12) 144 pp. Indexed. ISBN: 3-17-002943-6.

G. GIAMBERARDINI, O.F.M., *Il Culto Mariano in Egitto. Vol. I, Sec. I-VI*, Analecta 6 (2nd ed.; Jerusalem: Franciscan Printing Press, 1975, paper) 330 pp., 30 figs. Indexed.

J. HICK, *Faith and Knowledge* (2nd ed.; Cleveland: Collins & World, Fontana Books, 1974, paper \$2.95) x and 268 pp. Indexed.

J. JACOBI, *Masks of the Soul*, trans. E. Begg (Grand Rapids: Eerdmans, 1976, paper \$2.95) 94 pp. LCN: 76-26159. ISBN: 0-8028-1656-9.

H. D. LEWIS, *Our Experience of God*, Fontana Library of Theology and Philosophy (Cleveland: Collins & World, 1974, paper \$3.95) 368 pp. Indexed.

J. R. LUCAS, *Freedom and Grace* (Grand Rapids: Eerdmans, 1976, \$7.95) xiv and 138 pp. LCN: 75-43843. ISBN: 0-8028-3482-5.

G. MAIER, *Der Prophet Jona*, Wuppertaler Studienbibel (Wuppertal: Brockhaus, 1976, paper) 109 pp. Bibliography. ISBN: 3-417-00617 (cloth), 3-417-00616-3 (paper).

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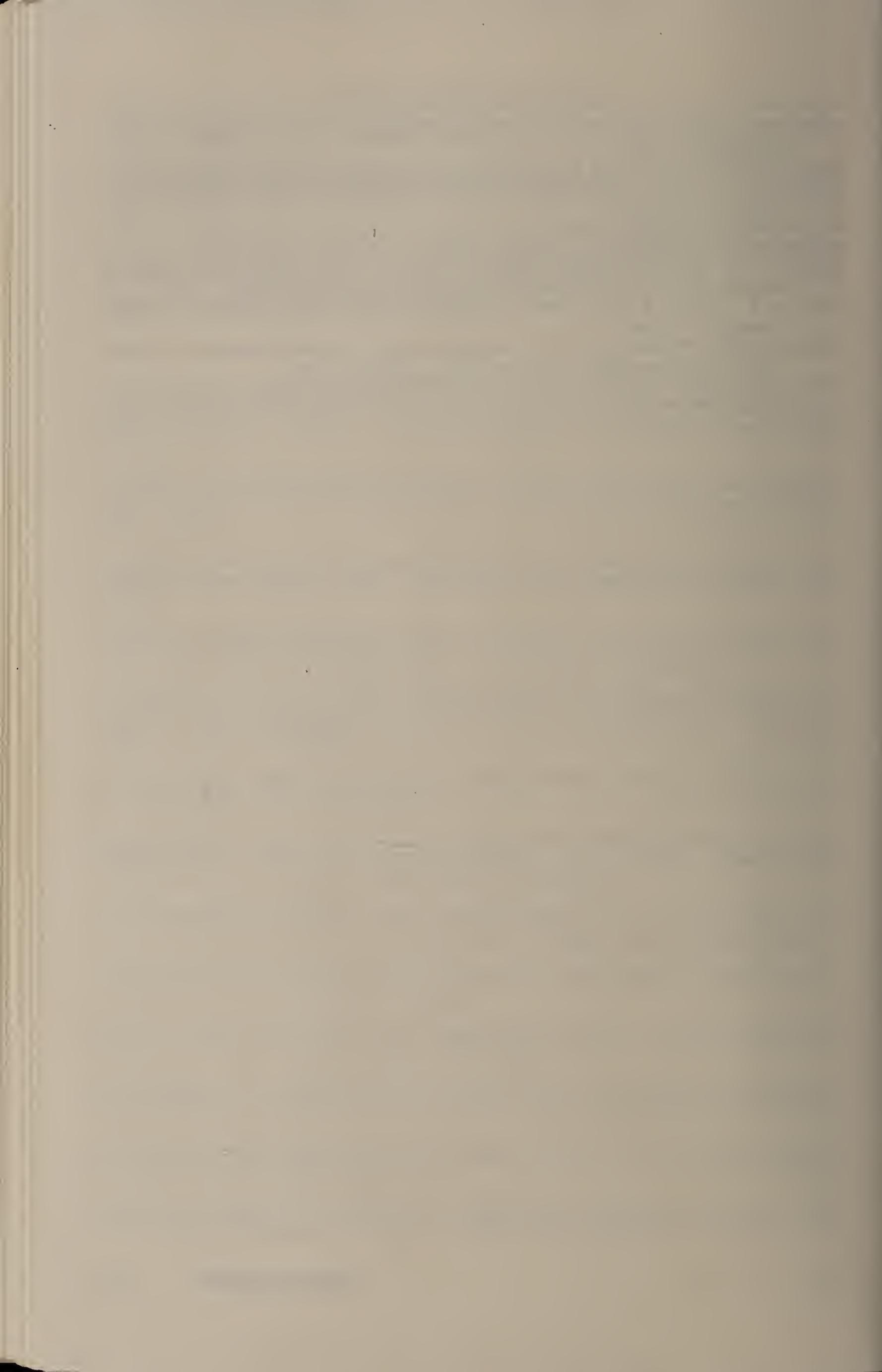
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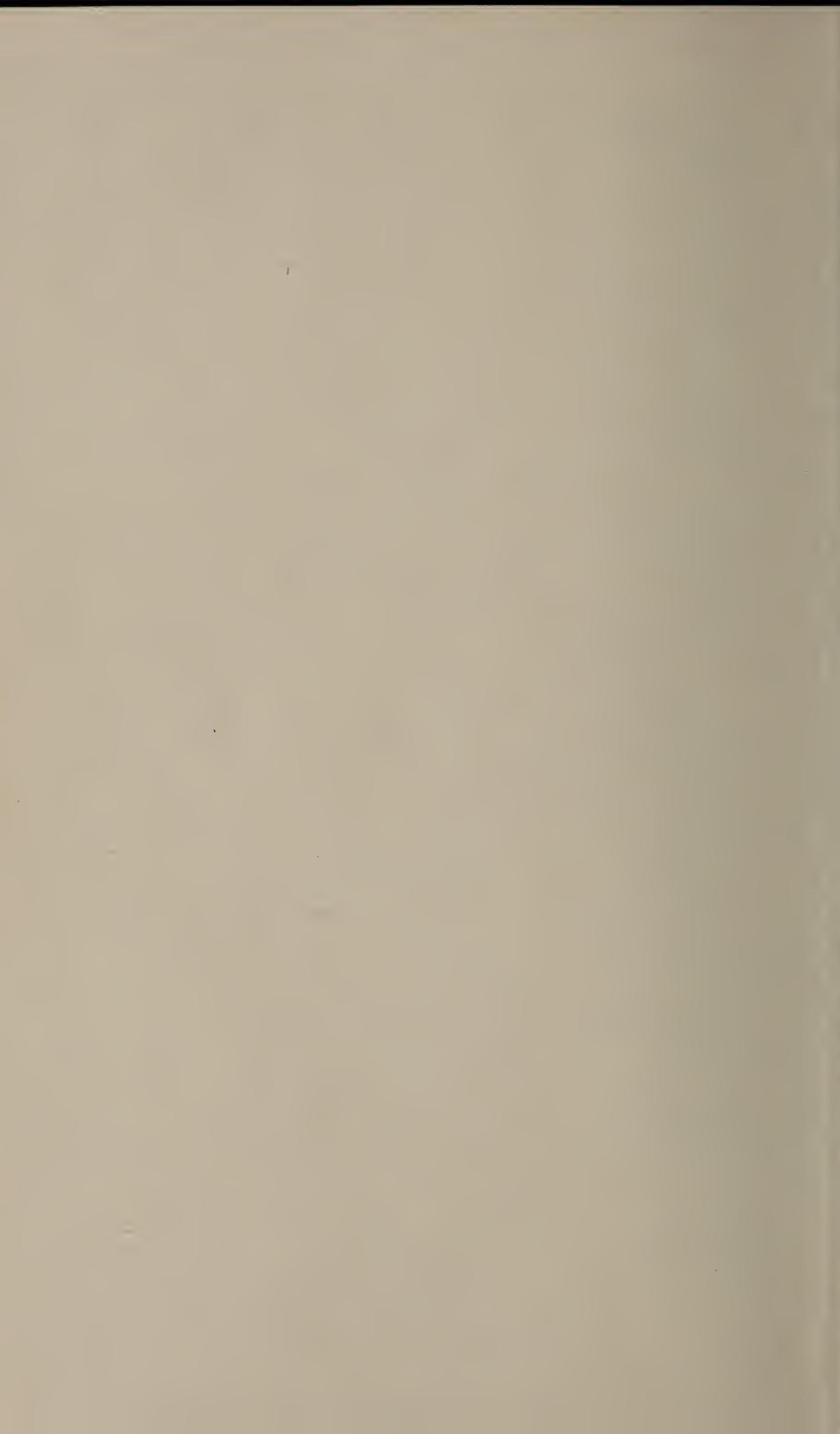
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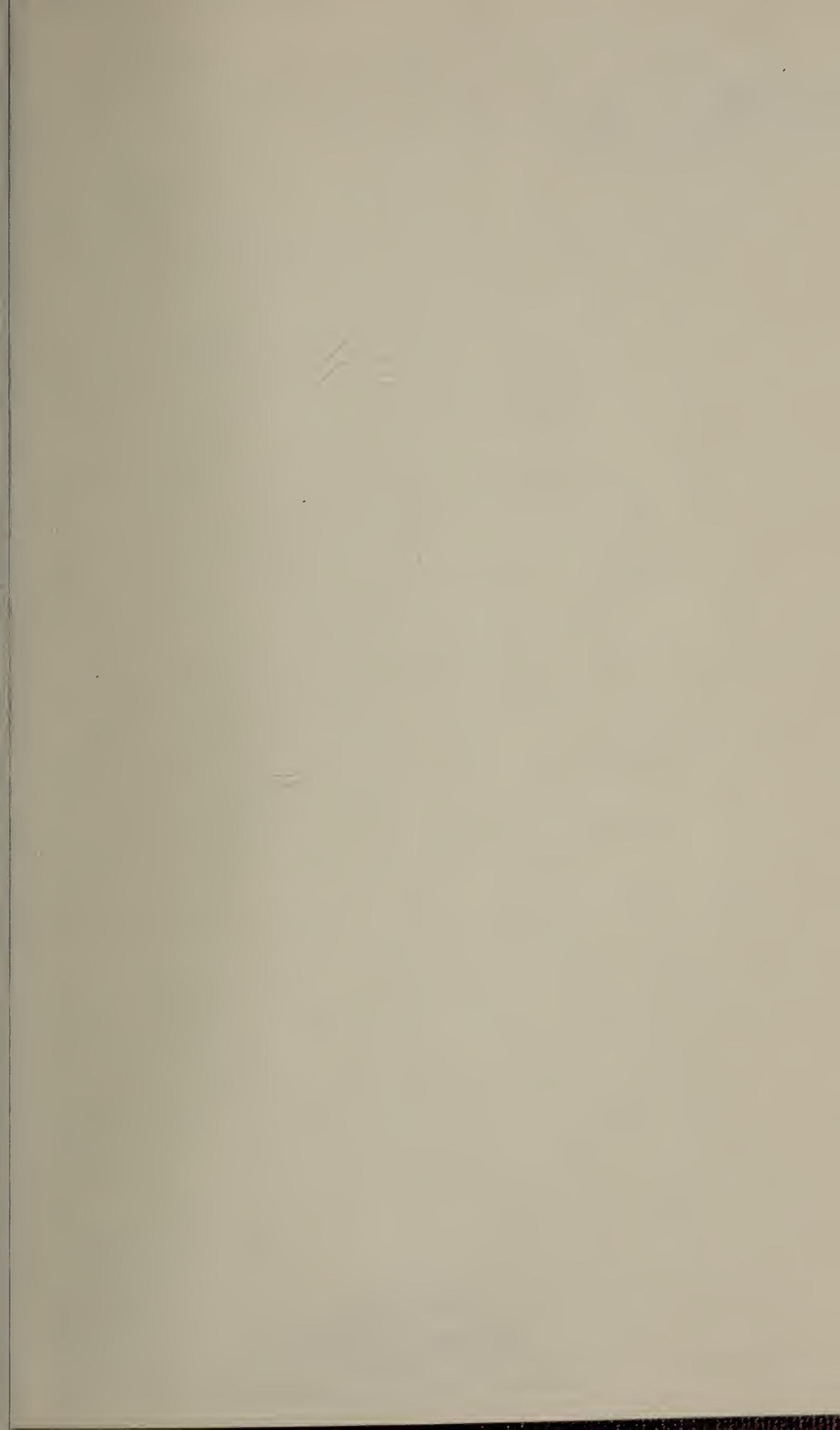
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